

The Catholic Educational Review

MARCH, 1918

THE NEW CATHOLIC POETRY

It is neither new nor Catholic, in the sense that it is poetry, or in the sense that "new" and "Catholic" are restrictive terms. It is *poetry* in the sense that it belongs to the universal art of song, whose message is intelligible every time and to every mode of thought. It is *new* in the sense that it is essentially of the present in its inspiration, and of the future in its vitality. It is *Catholic* in the sense that it is Catholic-minded in its thought, that it is sacramental in its ministry to art and life.

It is, perhaps, misleading to describe it as new poetry and say that it is of our own time in its inspiration, inasmuch as the first sources and influences go well back into the nineteenth century. Indeed the point of departure might be traced to the Romantic movement in England, with its recovery of an intelligent interest, which was not yet a thorough and sympathetic understanding, concerning pre-Reformation life and thought in Europe and the British Islands. Sir Walter Scott was the first in the nineteenth century to sound the note in an impressive way—impressive as measured by the adverse influences which kept him from a truer perception. It remained for Oxford, Oxford the conservative, Oxford renowned for the figurative burning of heretics, it remained for this stronghold of everything Established to provide the blazers of the new trail. John Henry Newman and his circle little foresaw, when they began their closer scrutiny of the Fathers of the early Church, that it would lead them into the fold whose Shepherd they had been always careful to describe as the "Bishop of Rome," and whose ways and thought it had been fashionable to dismiss as "mediaeval." It was the break in the dike; and since then the waters have been flowing through steadily in a

stronger and stronger stream. Later in the century, in their own unique fashion, the pre-Raphaelites arrived at something of a similar understanding of the nature and power of the pre-Renaissance philosophy of life. In other directions, Tennyson's *King Arthur* cycle and Browning's *Ring and the Book* are milestones in the forward march of this great, old yet always new idea. By 1890 the early seed had produced so many flowers of song that the collected sheaf of them constitute what now, from our perspective, is a very noteworthy part of Victorian poetry.

There is no dividing line, in the movement towards the new Catholic poetry, between Victorian times and modern days. The logic of poetry is otherwise. It respects neither centuries nor geography, so that Shelley, the contemporary of Crabbe, belongs with Wordsworth, while the estimable Mr. Crabbe is the contemporary of Alexander Pope, and Poe the contemporary of both Shelley and Crabbe, belongs with Shelley and is quarreled over by American critics as to whether he is the more English or American! The new Catholic poetry, since it is a movement in thought and art, rather than in space or time, admits to its embrace poets who belong historically to the reign of Victoria, the reign of Edward VII, the reign of George V, and to six presidencies of the United States—a stretch of years more impressive in this enumeration than it is in terms of time. They belong so together because a common theory of art, a common philosophy of life, a common sacramental thought, a common elevation of ideals inevitably associates them. It is not so much that they are new Catholic poets; it is rather that their songs have constituted a Catholic poetry, and their art is a new *genre*.

No one English-speaking country can claim the birthplace of this poetry. A dozen strains of blood unite within its maze, a dozen countries have contributed to its atmosphere. The very names of the poets themselves reveal this—Newman, de Vere, Patmore, Johnson, Tabb, Faber, Russell, Hyde, Meynell, Thompson, to recall their names at haphazard. It proclaims a universality that is the product of no time or space, but is founded only in one common inspiration—the inspiration that grows daily deeper into the fabric of lives lived according to a sacramental concept of the Whence and Here and Why, the Whither and the Hereafter.

The poets who constitute this group are in themselves very

much akin, quite apart from their common religious faith, although undeniably their faith is in no small measure the foundation of many aspects of their kinship. Their first bond of union is a common theory of their individual art. To all of them their poetry amounted to a vocation; in several instances it was lived as such. It came to them as something consecrated. It was a burning lamp of beauty, whose light and flame were of divinity. ✓ Francis Thompson might well speak the final word for their common ideal of art—"To be the poet of the return to Nature is somewhat, but I would be the poet of the return to God."

✓ In all of them, likewise, there is a grave thoughtfulness that escapes solemnity while remaining thoroughly human. ✓ There is nothing affected in this thoughtfulness. It is the product of a serious habit of mind, and a comprehending study of the world of men and women as they go about their daily business of doing their duty, earning their living, and eating such bread as their own hands can make for them. In consequence, there is almost without exception a genuineness and simplicity in the character of this new poetry that relates it immediately to life and identifies it as high art. There is no sham or pretense in it anywhere. There is no superficial, half-digested, neurotic theorizing. Its philosophy of nature and humanity is invariably sane, calm, and healthy. ✓ The thinking of each poet is done not for the sake of thinking, but because thinking was a necessary result of his study and his experience of the world and the answer to its riddle. The answers that they gave and give to the questions invariably raised by such a study are the answers that the Christian Church has given from the beginning and will always give. These answers, in the case of some of these poets, represent a long searching before the truth was found. ✓ Many of these poets are converts or the children of converts to the Church. Only a few of them can show an unbroken Catholic ancestry. No matter, though, when or how they found the truth or through whom, their grasp upon it is firm and sure. They have been without it, and therefore they know its value; now that they have it, they will never let it go; when they think, in every thought it is present to them; and that presence means seriousness, it means humaneness, it means a sympathetic attitude towards life, it means inspiration, it means everything that the thoughtfulness of their poetry is.

In the case of two of these poets, John Henry Newman and Aubrey de Vere, this thoughtfulness is unusually pronounced. In the case of each, there had been a conversion to the Church. In the case of the former, there had been the influence of Oxford's most subtle training; in the case of the latter, the tradition of Trinity College, Dublin; in the case of both, there was the ever-present influence of art, art in most of the senses of the term. Both men were profoundly intellectual; indeed, they rank among the most profoundly intellectual poets of our time. Both enjoyed a remarkable spirituality, a remarkable vigor of intellect, a high and rich imagination, and that dignity of utterance and manner always conspicuous in the thoughtful and sympathetic mind. Another quality had they in common which further associates them—the peculiar inability of both to attain any deep lyric passion unless their religious emotions were at the same time stirred. Then they caught fire. One can only regret that the demands of a busy life were such that Newman did not have the leisure to devote to poetry which de Vere enjoyed. "The Pillar of the Cloud" and "The Dream of Gerontius" make one sigh in vain for the lost treasures that would have been ours had Newman's poetic genius been permitted by circumstances to speak more often in such splendid accents. What could be more perfect for harmony, united with complete happiness of thought, than the prayer of the Just Soul after its Judgment, in "The Dream of Gerontius"—

"Take me away, and in the lowest deep
There let me be,
And there in hope the lone night-watches keep,
Told out for me.
There, motionless and happy in my pain,
Lone, not forlorn—
There will I sing my sad perpetual strain,
Until the morn.
There will I sing, and soothe my stricken breast,
Which ne'er can cease
To throb and pine, and languish, till possess
Of its Sole Peace.
There will I sing my absent Lord and Love—
Take me away,
That sooner I may rise, and go above,
And see Him in the truth of everlasting day."

Fortunately, Aubrey de Vere possessed the leisure which Newman lacked. In consequence, de Vere takes rank as the most productive poet among the Irish members of this group, and takes high rank in the consistent quality of his art. The influence of Wordsworth and of Coleridge, who were among his earlier friendships, and of Newman, who was among his later, is evident everywhere in his manner, his style, and his thought. Like Newman, de Vere belongs really to our own time, for while Newman died in 1890, 1890 is the dividing line between the Victorian day and ours, and de Vere passed away only in 1902. Indeed the messages which both poets have left will be even more for the future, if anything, for thoughtful poetry must await its audience. Not, of course, that de Vere and Newman lack their audience now. Their place is already secure, but they demand so much from their readers in the way of thoughtful attention and appreciation, to say nothing of a philosophic preparation, that they must bide their time. An excellent illustration of this quality will be found in de Vere's well-known verses on "Sorrow." Here, in a very few lines, he has compressed the whole of a very large section of the Christian philosophy of life:

Count each affliction, whether light or grave,
God's messenger sent down to thee; do thou
With courtesy receive him; rise and bow;
And, ere his shadow pass thy threshold, crave
Permission first his heavenly feet to lave;
Then lay before him all thou hast; allow
No cloud of passion to usurp thy brow,
Or mar thy hospitality; no wave
Of mortal tumult to obliterate
The soul's marmoreal calmness: Grief should be,
Like joy, majestic, equable, sedate;
Confirming, cleansing, raising, making free;
Strong to consume small troubles; to commend
Great thoughts, grave thoughts, thoughts lasting to the end."

It is only a step from thoughtfulness to contemplation, and this step many of this group have taken with an easy stride, only to pass on ultimately to the highest reach of all—*mysticism*. Whole sections of "The Dream of Gerontius" are genuine Vision, unseeable until after there has been a true preparation of the spirit. There are glimpses of the Unseen

occasionally in de Vere. It is the theme of two of Lionel Johnson's most powerful poems—"Te Martyrum Candidatus" and "The Dark Angel." Nothing could be more superb than Johnson's final challenge to "The Dark Angel," Satan:

"Lonely, unto the Lone I go;
Divine, to the Divinity."

It is, likewise, constantly the preoccupation of Coventry Patmore, and one cannot read "The Unknown Eros," to say nothing of his prose volume, "Rod, Root, and Flower," without being quickened by the sense of the nearness and reality, the immanence, of the Divine. To Patmore nothing was so painful, towards the end of his life, as to witness the rise of a false mysticism—or what passed for mysticism—among the poets who were singing towards the close of the nineteenth century. He handed on his torch to Francis Thompson in the now famous words of a private letter: "I look to you to crush all this false mysticism." How sacredly the trust was received and how magnificently it was executed is manifest in the group of poems deliberately called "Sight and Insight" in order to veil the Vision they reveal; in "The Kingdom of God," in "Laus Amara Doloris," and "Of Nature: Laud and Plaint." His message is the true mystic message—that Vision is purchased only at the price of pain; that the smallest and the simplest things are closest to Divinity; that there is no escape from Love; that Christ is everywhere. Here Thompson speaks for all his fellow poets; all of them subscribe to his experience. They agree with him that the poet may be sure he has at last attained Vision only—

"When to the new eyes of thee
All things by immortal power,
Near or far,
Hiddenly
To each other linked are,
That thou canst not stir a flower
Without troubling of a star;
When thy song is shield and mirror
To the fair snake-curlèd Pain."

They are prepared to go with him even when he pushes on to his final standard of Vision in poetry—

"By this, O Singer, know we if thou see.
 When men shall say to thee: Lo! Christ is here,
 When men shall say to thee: Lo! Christ is there,
 Believe them: yea, and this—then thou are seer,
 When all thy crying clear
 Is but: Lo, here! Lo there!—ah, me, Lo, everywhere!"

It is only in "The Hound of Heaven" that Thompson draws away from his fellows and goes apart, like Newman in "The Dream of Gerontius," for his own special experience of Immanence and Divinity. It is curious that he should here follow all unwittingly in the footsteps of St. Catherine of Genoa, and experience what she had learned two centuries before, viz., that Nature, alone, is inadequate to confer on the heart and soul a permanent peace, and that the shortest road to happiness is not to fly from God, but towards Him. It is, furthermore, an astonishing coincidence that in St. Catherine's "Vita e Dottrina," Cap. xvii, there is a little lyric of three lines which summarizes the whole "Hound of Heaven"—

"Vuoi tu che tu mostr'io
 Presto che chosa e Dio?
 Pace non trova chi da lui si partiò."

It is the message of all mystical art and experience—"they do not find peace who fly from Him." It is, therefore, not alone Francis Thompson, but every mystic, who has heard the voice of "The Hound of Heaven" thundering in his ear—

"All which thy child's mistake
 Fancies as lost,
 I have stored for thee at home:
 Rise, clasp my hand, and come!"
 Halts by me that footfall:
 Is my gloom, after all,
 Shade of His hand, outstretched caressingly?
 'Ah, fondest, blindest, weakest,
 I am He Whom thou seekest!
 Thou dravest love from thee, who dravest Me!"

In every way, indeed, has the mantle of the Church been a singing garment for all this band of song. Even her ritual they have transferred to their poetry, where it reappears as an ordered stateliness and yet simplicity, as color and emotion and yet restraint, as symbolism revealing what unadorned would

hurt the naked gaze. Of all the group, it is perhaps especially peculiar of Thompson that he should have made the most extensive use of liturgy as a source for metaphors, completing the paradox by making things of such staggering magnitude as the sun and the planets serve as hyssop and thurible, monstrance and altar, acolytes and priest. Only a childlike imagination could have kept it all in scale. Take, for example, that startling passage in "A Corymbus for Autumn," where Thompson stands contemplating an October sunset and thus apostrophizes Autumn:

"All Nature sacerdotal seems, and thou.
 The calm hour strikes on yon golden gong
 In tones of floating and mellow light,
 A spreading summons to even-song:
 See how there
 The cowlèd Night
 Kneels on the Eastern sanctuary-stair.
 What is this feel of incense everywhere?
 Clings it round folds of the blanch-amiced clouds,
 Upwafted by the solemn thurifer,
 The mighty Spirit unknown,
 That swingeth the slow earth before the embannered
 Throne?"

It was a perfectly natural and obvious metaphor, to Thompson, and his "sancta simplicitas" disarms criticism. Here, as is the case elsewhere among other poets of this group, the poetic sense is infallible. It recognizes in that which happens to lie closest to the heart, at the moment of song, the purest source of poetry.

Much of the new Catholic poetry, in fact, has been written entirely from the heart. The main stream of Patmore's lyrics has welled up from this source; a quaint, old-fashioned, shy affection only half conceals itself behind Lionel Johnson's verses; humble devotion is characteristic of Francis Thompson; an instinctive tenderness is the sign of Katherine Tynan-Hinkson and Alice Meynell. Indeed some of the poems of Mrs. Hinkson and Mrs. Meynell are haunting in that quality. It is significant that Sir Arthur Quiller-Couch should have chosen Mrs. Hinkson's "Sheep and Lambs" to represent her in the Oxford Book of English Verse:

"All in the April morning,
April airs were abroad;
The sheep with their little lambs
Pass'd me by on the road. . . .

The lambs were weary, and crying
With a weak, human cry;
I thought on the Lamb of God
Going meekly to die.

Up in the blue, blue mountains
Dewy pastures are sweet:
Rest for the little bodies,
Rest for the little feet.

Rest for the Lamb of God
Up on the hill-top green;
Only a cross of shame,
Two stark crosses between.

All in the April evening,
April airs were abroad;
I saw the sheep with their lambs,
And thought on the Lamb of God."

It is equally significant that Sir Arthur chose "Renouncement" and "The Lady of the Lambs" to represent Mrs. Meynell. Nothing could be more explicit and at the same time more sacramental in its conception of love than the compelling verses from "Renouncement"—

"when sleep comes to close each difficult day,
When night gives pause to the long watch I keep,
And all my bonds I needs must loose apart,
Must doff my will as raiment laid away,
With the first dream that comes with the first sleep,
I run, I run, I am gather'd to thy heart."

In Mrs. Meynell and Mrs. Hinkson this tenderness is of a maternal quality. When one comes upon it in Francis Thompson, it becomes insupportable. Who that has read the poem will ever forget that beautiful scene in Thompson's "Ex Ore Infantium," where the wee man who is still so small that the angels do not yet have to stoop to whisper to him, stands questioning the Infant Jesus:

"Didst Thou kneel at night to pray,
 And didst Thou join Thy hands, this way?
 And did they tire sometimes, being young,
 And make the prayer seem very long?
 And dost Thou like it best that we
 Should join our hands to pray to Thee?
 I used to think, before I knew,
 The prayer not said unless we do.
 And did Thy Mother at the night
 Kiss Thee, and fold the clothes in right?
 And didst Thou feel quite good in bed,
 Kissed, and sweet, and thy prayers said?"

There are tears quivering just at the edge of every memory which those last four lines recall. It was no affected sentiment when Thompson wrote of "The heart of childhood, so divine for me," and he was terribly in earnest when he counseled his little god-child to "Look for me in the nurseries of Heaven." The utterance came brimming from his heart.

Like him in this are all his fellow poets, who here again meet on common ground. Not one of them but has celebrated the divinity of childhood, perhaps the most perfect expression of which is Thompson's superbly chaste and delicate lyric, "The Making of Viola." Not one of them, also, but has declared the necessity of our becoming as little children if we would know the beauty of life here and hereafter. Often, too, they have seen in the ways of childhood an allegory of their own adult conduct, as Coventry Patmore did in "The Toys"—

"Ah, when at last we lie with trancèd breath,
 Not vexing Thee in death,
 And Thou rememberest of what toys
 We made our joys,
 How weakly understood
 Thy great commanded good,
 Then, fatherly not less
 Than I whom Thou hast moulded from the clay,
 Thou'lt leave Thy wrath, and say:
 'I will be sorry for their childishness.' "

Not one of them, finally, but cherished in his heart or hers a deep and genuine love of children. It is a love that in its quality serves to explain their uncompromising attitude on the subjects of love and love's ideals. Their attitude could not have been otherwise, since childhood was to them both sacred

and divine. It would have been impossible for any of them to have exalted or justified in their poetry the aspects of passion that proved so alluring to the decadents among their contemporaries. Their attitude was rather the thirteenth century attitude, which regarded love as something sacramental and yet to be spoken of frankly and naturally, though chastely and with reticence. Three poems represent this attitude perfectly. The first is Francis Thompson's "Her Portrait," addressed to Mrs. Meynell much as Blessed Thomas More might have addressed it in his knightly fashion. The second is John Boyle O'Reilly's "A White Rose"—

"The red rose whispers of passion,
And the white rose breathes of love;
O, the red rose is a falcon,
And the white rose is a dove.

"But I send you a cream-white rosebud,
With a flush on its petal tips;
For the love that is purest and sweetest
Has a kiss of desire on the lips."

The third is Coventry Patmore's "The Married Lover." Here all that is pure gold in love and marriage finds consummate expression:

"Why, having won her, do I woo?
Because her spirit's vestal grace
Provokes me always to pursue,
But, spirit-like, eludes embrace . . .
Because, although in act and word
As lowly as a wife can be,
Her manners, when they call me lord,
Remind me 'tis by courtesy . . .
Because her gay and lofty brows,
When all is won which hope can ask,
Reflect a light of hopeless snows
That bright in virgin ether bask;
Because, though free of the outer court
I am, this Temple keeps its shrine
Sacred to Heaven; because, in short,
She's not and never can be mine."

The sprightliness of this poem reminds one, somehow, of the expression on the faces of the seraphs in Murillo's famous "Madonna"—unutterable bliss, supreme purity! It is a per-

fect celebration of that chaste relationship on which Christian society is founded, and of that sweet trust and confidence that give to love its most enduring beauty.

The more deeply, indeed, that one reads into the poetry of this group, the more firmly he is convinced that they are new poets only because they happen to come latest in the line of Dante and of Chaucer. Their chivalry and their Catholic philosophy of life, although worked out in modern terms and with a modern application, is nevertheless a lineal inheritance, handed down from the centuries before confusion came into Europe's religious thought and uncertainty into her social ideals. To the future they will be new poets only because they anticipated the world's present rediscovery of the truths on which they based their message, the truths of faith and hope and charity. They will be known as Catholics in so far as the mantle of the Church was their singing garment. They will be received as poets because their right to the title has long since been established and placed beyond dispute. Their singing has not gone out upon the dark.

THOMAS QUINN BEESLEY.

A LETTER TO THE EDITOR AND A REPLY

Editor of the "Catholic Educational Review."

May I be permitted to call attention to certain inaccuracies in the references which you made in the last number of the *Review* to my recently published book?

On page 98 you state that—

"A book which has just come from the press, under the title 'Catholic Education: A Study of Conditions,' completely ignores the movement which has resulted in the affiliation of 144 of our leading Catholic secondary schools (to the Catholic University). It is difficult to understand this strange omission."

I should like to place alongside this statement the following quotation from page 92 of my book:

"It is natural that high schools should seek recognition from standard collegiate institutions, whether Catholic or non-Catholic, for such recognition means much for their own standing as reputable secondary schools. The Catholic University has been quick to recognize the opportunity that this condition offers, as is shown by its long list of accredited Catholic high schools."

Again on page 99 of the *Review* you quote the following passage from my book:

"More attention, too, is being given to the needs of girls who are going on for a higher education. A notable movement in this direction has been inaugurated by the sisters of Notre Dame, who have charge of Trinity College, all of whose secondary schools now offer courses to prepare for entrance to this college."

And you comment upon this passage—which you characterize as "misleading"—as follows:

"From its foundation, Trinity College treated all secondary schools in exactly the same way; those conducted by their own Sisterhood were not offered any special privileges," etc.

I beg to call attention to the fact that the above passage does not, either in itself or in connection with its context, imply that Trinity College discriminated, in the matter of entrance conditions, between candidates coming from secondary schools conducted by the Sisters of Notre Dame and those coming from other secondary schools. I stated that the

secondary schools conducted by the Sisters of Notre Dame offer courses to prepare for entrance to Trinity College, and that a movement was thus inaugurated for the furtherance of the academic needs of girls who are going on for a higher education. Both of these statements are true, and both are, I submit, highly creditable to the Sisters of Notre Dame and to Trinity College.

Very sincerely yours,

J. A. BURNS, C.S.C.

We thank Dr. Burns for his letter, which we feel sure will be appreciated by all the readers of the REVIEW. We are glad to learn that "Catholic Education: A Study of Conditions" does contain a reference to the movement inaugurated by the University, which has led to the affiliation with it of 10 colleges and 144 secondary schools. This corrects an inaccuracy in my article for which I humbly apologize; and now, after having made my apologies, perhaps I will be pardoned for pointing out some of the extenuating circumstances, which were the occasion, if not a sufficient excuse, for my unintentional error.

We naturally read the volume through with keen interest, which sprang no less from the title of the book than from our knowledge and appreciation of the ability of the author and of his many services to the cause of Catholic education, and we do not yet understand our failure to note the reference which Dr. Burns points out, unless it be covered by that ancient accusation against Homer about "nodding," which it was customary in olden times to teach every schoolboy. Fearing that we had failed to notice a reference which was so imperatively called for by the theme, we turned to the index, but the index only confirmed us in our error, since it was found to contain no reference to the matter. We next turned to the chapter on "Inner Relations," wherein was discussed the articulation of the parochial school, the secondary school and the college, but a careful second reading of this chapter yielded negative results. As a matter of fact, the sentence in question occurs at the end of a paragraph in the chapter on "High Schools for Boys," whereas the high schools affected by the movement in question are mostly those conducted by our teaching Sisterhoods which are usually exclusively for girls, with only a few instances where the schools are coeducational. Of

course this does not excuse the inaccuracy of my published statement that the book "completely ignores the movement." Before making such a statement, I should, in the interest of accuracy, have reexamined every line in it, and then should have called in the services of another, as is usually done in proofreading. But this I failed to do. However, my error has now been corrected, and we all rejoice to learn that the book in question does give a mention, however meager and, in our judgment, mislocated the reference may be. Of course we had hoped that the book would give the movement referred to a treatment proportionate to its importance. But we are not ungrateful for even a meager reference, which may lead some reader of the book to investigate for himself.

Can it be that the reason for passing over this important and conspicuous work of the University was the assumption on the author's part that the matter was so well known to every one as to call for no comment? Of course we realize that we are not called upon to explain the author's motives. His pen is abundantly able to cover that task. So we, in company with the readers of the REVIEW, will patiently await illumination on the subject.

Now we have admitted our inaccuracy, and have given what explanation we can of it, and to this we have added our humble apology, but our humility does not go quite the length of admitting the plural form. "Inaccuracies" calls for at least two, and I fail to find a second inaccuracy in the sentence referring to Trinity College quoted from my article. "From its foundation, Trinity College treated all secondary schools in exactly the same way; those conducted by their own Sisterhood were not offered any special privileges." The truth of this statement is not denied even by Dr. Burns. His objection seems to be to my drawing it as an inference from his statement concerning "a notable movement . . . inaugurated by the Sisters of Notre Dame." We rejoice to find Dr. Burns disclaiming this inference. We could scarcely bring ourselves to believe that he meant this to be inferred from his statement, and indeed my comment was intended, not as an accusation against Dr. Burn's sense of justice and truth, but to warn our readers against drawing from Dr. Burn's statement an inference not intended by the author. It is for this reason, too, that we

characterized the statement in the book as "misleading." Were I not so entirely familiar with the facts in the case, I could scarcely escape drawing the inference which is here repudiated.

I find myself unable to agree with the closing statements in Dr. Burn's letter. "I stated that the secondary schools conducted by the Sisters of Notre Dame offer courses to prepare for entrance to Trinity College." This is entirely true, but Dr. Burns adds, "and that a movement was thus inaugurated for the furtherance of the academic needs of girls who are going on for higher education." With this, we must disagree. To inaugurate implies to begin auspiciously, but surely Dr. Burns will not maintain that the secondary schools conducted by the Sisters of Notre Dame inaugurated the movement of offering, in our secondary schools for girls, courses which prepare the pupils to enter college. Such courses were offered in many of our secondary schools for girls before Trinity College opened its doors and, from the very beginning, the students at Trinity College were drawn from secondary schools conducted by several different teaching communities. St. Elizabeth's College was opened a year before Trinity, and received its pupils in large measure from secondary schools conducted by Sisters which offered the requisite preparatory courses.

I, therefore, find myself still unable to escape the conviction that the paragraph referred to in "Catholic Education" is misleading. If one is to infer, as the author evidently intends he should, that the offering of courses which would prepare pupils to enter college was inaugurated by the Sisters of Notre Dame, the inference runs counter to fact, and if he infers, as I did, that it meant that the Sisters of Notre Dame in their secondary schools offered courses which would entitle the pupils to enter Trinity College without passing an entrance examination, the inference is both contrary to fact and contrary to the intention of the author, since it was the Catholic University that inaugurated this movement through its plan of affiliating Catholic high schools.

Of course Dr. Burns did not intend to bring an accusation of unfairness against the Sisters of Notre Dame, nor would we wish to be interpreted as failing in any measure to appreciate the splendid educational work done by the Sisters of Notre Dame in their secondary schools and in Trinity College.

Trinity College has had a splendid uplifting influence on all our institutions devoted to the work of educating Catholic womanhood. If the Sisters of Notre Dame, therefore, are to be congratulated on inaugurating anything, it is on their coming to the Catholic University and locating Trinity College at its doors. The institution derived and still derives no small measure of its prestige and success from the fact that it is affiliated with the University and that its teaching staff is strengthened by the work of many of the ablest professors in the University. Not even the fathers of the Holy Cross, who have been the friends of the University since its foundation and whose membership has drawn upon its educational resources for several decades in such large measure, are more candid and frank in their acknowledgment of indebtedness to the University than are the Sisters of Notre Dame.

THE EDITOR.

THE PREPARATION OF THE RELIGIOUS TEACHER TO TRAIN IN WILLINGNESS FOR DISINTERESTED SERVICE*

(Continued)

Chapter V showed the means at hand in the State school system to prepare the teacher for efficiency in cultivating the quality of disinterestedness in her pupils. The present chapter purposes to inquire into the means possessed by the Catholic system to equip the intending teacher for the same high responsibility. A study of the same three vital factors of the process which were considered in the preceding chapter will be made. These factors are: the principle of selection; the training in disinterestedness received by the intending teacher; and the means of heightening this quality of the teacher while in service.

1. *The Principle of Selection*

The teachers of the Catholic schools are, for the most part, members of religious orders or congregations.²¹⁸ The development of the Catholic school system has been marked by two tendencies. The first was the replacement of male teachers by women. The second was the replacement of lay teachers, men

*Reprinted from *The Pedagogical Value of Willingness for Disinterested Service as Developed in the Training School of the State Teacher and in the Religious Novitiate and the Religious Life*. A dissertation submitted to the Catholic Sisters College of the Catholic University of America in partial fulfillment of the requirements for the degree Doctor of Philosophy by Sister Mary Ruth, M.A., of the Sisters of St. Dominic, Sinsinawa, Wis.

²¹⁸ Religious orders and congregations agree in the following points: (1) They are associations of persons of the same sex who live under a common rule; (2) The members have bound themselves by the three vows of poverty, chastity, and obedience to strive for Christian perfection according to the Gospel; (3) Their association has been sanctioned by papal, or at least by episcopal approbation. They differ in this, that the members of a religious order are bound for life by solemn vows carrying characteristic obligations; whereas, the members of a religious congregation are bound by simple vows, which at first may be temporary only, for one year, or for three years, or more, but which ultimately must become permanent, extending to the end of life. Cf. Heimbucher, M. J., *Die Orden und Kongregationen der Katholischen Kirche*. Paderborn, 1907, Vol. I, pp. 1 ff., 23 ff.

Throughout the chapter, the study will be based upon the religious teaching congregations of women exclusively, all of whom live under simple vows. Therefore, we shall use the term congregation only.

and women, by religious. Thirty-five years ago, especially in the Middle West, lay teachers were commonly engaged in the parish schools. At present, they are employed only in exceptional cases and then usually in the capacity of assistants to the religious teachers.³¹⁹ The religious teachers have taken the vows of voluntary poverty, perpetual chastity, and obedience to a superior, and practice the three virtues which are the objects of the vows.

The religious State, called the state of perfection,³²⁰ "is a stable form of life approved by the Church, in which the faithful by the three vows of poverty, chastity, and obedience and by a certain rule tend to the perfection of charity."³²¹ Those who have bound themselves by the vows are called religious.

In the economy of the Church, the religious life is a state of life set apart for those who have a special function to fulfill. Not that there are two standards of morality, one for the religious and one for secular Christians, as is held by some who, not knowing the Church, lack all insight into her economy. According to the Christian philosophy of life, every one has a distinct vocation and every one is called to perfection. The religious differ from other Christians only in this, they are called by God to serve Him in a particular way, either to live a life of contemplative prayer, or a mode of life uniting both the contemplative and the active service, helping others to sanctification. They manifest their appreciation of this precious privilege by practicing the renunciation required by the Evangelical Counsels of poverty, chastity, and obedience which Our Lord recommended as the most perfect means to attain perfection.

Neither the vows nor the virtues which are the object of the vows are the end of religious life. They are but the means, the

³¹⁹ Cf. Burns, J. A., "The Training of the Teacher," *The American Catholic Quarterly Review*, Vol. XXVIII, p. 672.

³²⁰ "The state of perfection is suggested by the words of Jesus Christ to the young man: 'If thou wilt be perfect, go sell what thou hast, and give to the poor, and thou shalt have treasure in heaven: and come follow Me.' Matthew, XIX, 21." Proctor, J., O.P., *The Religious State*. London, 1902, p. 1.

³²¹ "*Est stabilis vitas conditio ab Ecclesia approbata, in qua fideles per tria vota paupertatis, continentiae, et obedientiae et certam regulam tendunt ad perfectionem charitatis.*" Prümmer, D. M., O.P., *Manuale Juris Ecclesiastici*. Freiburg, 1907, Vol. II, p. 1.

instruments to attain the end, which is the perfection of charity.³²² Saint Thomas sets forth the contents of the vows and the reasons for the special facilities which they offer to attain perfection: "The things to be first given up are those least closely united to ourselves. Therefore, the renunciation of material possessions, which are extrinsic to our nature, must be our first step on the road to perfection. The next objects to be sacrificed will be those which are united to our nature by a certain communion and necessary affinity. . . . Now, among all relationships the conjugal tie does, more than any other, engross men's hearts. . . . Hence, they who are aiming at perfection must above all things avoid the bond of marriage which in a pre-eminent degree entangles men in earthly concerns. . . . Therefore, the second means whereby a man may be more free to devote himself to God, and to cleave more perfectly to Him, is by the observance of perpetual chastity. But continence possesses the further advantage of affording a peculiar facility to the acquirement of perfection. For the soul is hindered in its free access to God not only by the love of exterior things, but much more by force of interior passions."³²³

"It is not only necessary for the perfection of charity that a man should sacrifice his exterior possessions; he must also, in a certain sense, relinquish himself. . . . This practice of salutary self-abnegation and charitable self-hatred* is, in part, necessary for all men in order to gain salvation and is partly a point of perfection. . . . It is in the nature of divine love existing in an individual soul. It is essential to salvation that a man should love God to such a degree as to make Him his end, and to do nothing which he believes to be opposed to the Divine Love. Consequently, self-hatred and self-denial are necessary for salvation. . . . But in order to attain perfection, we must further, for the love of God, sacrifice what we might lawfully use, in order thus to be more free to devote ourselves to Him. It follows, therefore, that self-hatred and self-denial pertain to perfection. . . . Now, the more dearly a thing

³²² Cf. Summa, IIa, IIae, Q CLXXXVI, A. 7. Ad unum.

³²³ Saint Thomas, *The Religious Life*, Translated by Proctor, J., O.P. London, 1902, pp. 26-28.

* Used in the sense of self-mortification.

is loved according to nature, the more perfect it is to despise it for the sake of Christ. Nothing is dearer to any man than the freedom of his will. . . . Just, therefore, as a person relinquishes his wealth and leaves those to whom he is bound by natural ties, denies these things and persons; so he, who renounces his own will, which makes him master, does truly deny himself. . . . [Religious] make a complete sacrifice of their own will for the love of God, submitting themselves to another by the vow of obedience, of which virtue Christ has given us a sublime example."³²⁴

The life of detachment and renunciation required by the observance of the Counsels will operate by its very nature as a process of spiritual selection to sift out those who have the sacrificial spirit and who are willing to embrace the sacrificial life from those who do not wish, at least openly, to embrace and profess a life of service. Those who accept this requirement, accept deliberately, and are conscious that they are entering upon the high road of unselfish service which demands self-sacrifice.

The vow of poverty by which the religious relinquishes her claim to material possessions excludes the economic motive, hence there need be no thought of financial rewards. The only sure deliverance from the thralldom of wealth is a complete detachment from material things. The Philosophers of the Ideal Republic possessed neither gold nor silver in order that, free from the cares of wealth, they might devote themselves unreservedly to the affairs of State. Plato based the Republic upon the psychology of the human mind. Our Lord placed His seal of approval upon the same principle in His answer to the rich young ruler. "If thou wilt be perfect, go sell what thou hast, and give to the poor, and thou shalt have treasures in heaven: and come follow me."³²⁵ That voluntary poverty is a severe test of the sacrificial spirit is proved by the fact that the young man who had kept the commandments from his youth was not equal to the test, but "went away sad: for he had great possessions."³²⁶ His love of wealth was the barrier to high

³²⁴ *Ibid.*, pp. 41-47.

³²⁵ Matthew, XIX, 21.

³²⁶ *Ibid.*, 22.

service in Christ's kingdom on earth. Bound by his "great possessions" he lost the highest good of life, an intimate service of God, and was committed to the lesser good of life.

The vow of obedience by which the religious renounces her own will and promises to obey a superior excludes the self-seeking motive. Self-denial must enter into every Christian life. To every one Our Lord gave the law of self-denial: "And calling the *multitude* together with His disciples, He said to them: 'If any man will follow Me, let him deny himself, and take up his cross, and follow Me.'"³²⁷ But the religious must go to the uttermost length of self-surrender and renounce not only her possessions, but also her will, the most intimately active element of personality. She renounces her freedom only to rise to the higher level of freedom of finding God's will and doing it in all her actions because it is His Will. To realize this larger freedom by the surrender of self-will is the logical outcome of the fundamental law of self-sacrifice as given by Our Lord in the paradox. "He that shall lose his life for My sake, shall find it."³²⁸

Renunciation is fundamentally related to self-discipline; and notwithstanding the widely current misconception of its value, it is intimately linked with self-conquest in the process of character-building. There are basic laws governing the balance of human character just as inexorable as the mechanical laws controlling the physical universe. One of these is the ascetic principle which may be stated in many ways, but which consists essentially in this: to live rationally one must restrain the natural impulses. If we admit that character is distinctly a fruit of education, then by implication we admit the high value of the capacity of doing without and the ability of enduring hardships, two vital elements of character and intimately related. If these two qualities are to persist in character, they must be rooted in daily life by the practice of renunciation.

Renunciation and asceticism are kindred terms. Asceticism should not be regarded as an attempt to eradicate natural forces, but as practice in the art of self-discipline. "Without

³²⁷ Mark, VIII, 34.

³²⁸ Matthew, XVI, 25.

a recognition, *on principle*, of the value of asceticism and without its educational assistance, people will not acquire and retain a certain and ripened power for the controlling of natural instincts.³²⁹ The word asceticism is derived from *'ασκησις*, which means exercise, and herein lies its essential meaning. In ancient Greece it meant the discipline practiced by athletes in training for their games. The word was taken over by Stoic philosophy to signify that the disciple required not merely to overcome the desires and passions, but to eradicate them.³³⁰ In the Christian sense it has no such meaning. It is rather the method of attaining self-control by the man who recognizes the moral obligation of keeping nature under control so that reason may rule his conduct. The athlete, the student, the saint, each must practice it in order to attain his goal. The importance of ascetic principle to the athlete is vital. Saint Paul uses an illustration taken from the Isthmian games to drive home to the Corinthians the need of self-denial: "And every one that striveth for the mastery, refraineth himself from all things."³³¹ What is true of its value on the physical side of life, is true also in the mental and moral world. Its value in the intellectual life is attested by Professor Tyndall. He said of scientific inductive research: "It requires patient industry and an humble and conscientious acceptance of what nature reveals. . . . A self-renunciation which has something noble in it, and of which the world never hears, is often enacted in the private experience of the true votary of science."³³² Huxley says: "The ethical progress depends not on imitating the cosmic process, but in combating it. . . . Much may be done to change the nature of man himself. The intelligence which has converted the brother of the wolf into the faithful guardian of the flock ought to be able to do something towards curbing the instincts of savagery in civilized man."³³³ Saint Paul, that master of the spiritual life, said: "I chastise my body, and bring it into subjection: lest perhaps, when I have preached to others, I myself should become a cast-

³²⁹ Foerster, F. W., *Marriage and the Sex Problem*, op. cit., pp. XIV, XV. (The italics are the author's.)

³³⁰ Cf. Turner, W., *History of Philosophy*. Boston, 1903, p. 173.

³³¹ I. Corinthians, IX, 25.

³³² Quoted in *Education*, Spencer, H. New York, 1900, p. 80.

³³³ *Evolution and Ethics*, op. cit., p. 85.

away."³³⁴ Saint Paul uses the term in the Christian sense of bringing under control the physical appetites and energies which must be subdued in order that the spiritual interests may have place in man's life. The unitary character of the human person, with its two principles and their disproportionate strength, demands that if man is to live rationally the physical nature must be curbed. The Christian evaluation of asceticism is well stated by Doctor Foerster: "*Asceticism should be regarded, not as a negation of nature nor as an attempt to extirpate natural forces, but as practice in the art of self-discipline.*"³³⁵ It is a necessary means to acquire self-control, and thereby attain inner freedom in the ethical realm where the motive is purely rational.

In the religious life, where the obligation is binding to tend to perfection, the ascetic principle is in high favor. The virtues which are the object of the vows, poverty, chastity, and obedience, call for a sacrifice of self which compels the religious to continuous effort. But the motive here is higher than ethical; it springs from the love of God Whom the soul has espoused in Jesus Christ. Behold the difference that is made in the moral life by the introduction of the religious element! In the words of Martineau, the whole spirit of the character of duty becomes transformed: "With the opening of the heavens, a great redemption comes, and by presenting an infinite object of personal affection, converts the life of Duty into the life of Love, and reinforces the individual will by the 'Spirit that beareth witness with our spirit, that we are the children of God.'"³³⁶ It arouses aspiration and effort to do far more than is required by the moral law, which leaves scope for the generous nature. It is the great moving power urging the soul on to the perfection of charity by the most perfect means; namely, the Evangelical Counsels of poverty,³³⁷ chastity,³³⁸ and obedience.

Historically, the conditions of the state of perfection were given by Our Lord in the Counsels. From the same source is

³³⁴ I. Corinthians, IX., 27.

³³⁵ Foerster, F. W., *op. cit.*, p. 128. (The italics are the author's.)

³³⁶ Martineau, James, *A Story of Religion*, *op. cit.*, p. 26.

³³⁷ Matthew, XIX, 21.

³³⁸ Matthew, XIX, 12.

derived the value which the religious places upon renunciation and mortification, which were never elevated by the Church to ends, but used merely as means either of reparation for the abuse of God's gifts or of discipline to keep the heart from created things for God. "It is a blessed gift of the divine bounty that not only can we render satisfaction to God for our sins by penitential works of our own choosing, . . . but also that the painful visitations of providence, if we but patiently bear them, may by our union with Christ Jesus avail with God the Father to the same end."³³⁹ This decree of the Council of Trent is typical of the Church's teaching from her foundation. Self-restraint and self-denial are necessary, but "our object must be for every sacrifice to bring into the consciousness clear equivalents of a higher description, so that there is no crucifixion without a resurrection."³⁴⁰ One's energy and zeal, made patient and tender by the love of God, flow out in channels of service to one's neighbor.

The common life in which the strength of the religious institute consists scarcely existed, at least as an openly acknowledged institution, until the freedom of the Church was granted by Constantine. From the beginning of the infant Church there had been a small following of the Apostles of those who practiced monastic discipline. Saint Paul spoke of widows and virgins, whom he praised for their devotion to the things of the Lord.³⁴¹ Saint Cyprian, in the third century, termed the virgins, brides of Christ.³⁴² Religious obedience in the strict sense began with the cenobitic life founded by Saint Pachomius at Tabennae, on the Nile, in the year 325,³⁴³ and the observance of the three Evangelical Counsels date from his time. At the end of the fourth century Saint Athanasius, Saint Basil, Saint Chrysostom, Saint Gregory Nazianzen, and Saint Gregory of Nyssa had encouraged and promoted monastic life in the East. Saint Ambrose, Saint Jerome, and Saint Augustine were no less zealous in promoting it in the West.³⁴⁴ Monasteries sprang up rapidly and vigorously, and became a providential mis-

³³⁹ *Con. Trid. sess., XIV., cap., IX.*

³⁴⁰ Foerster, F. W., *op. cit.*, p. 121.

³⁴¹ Romans, XVI, 1-15.

³⁴² Cf. Allies, T. W., *The Monastic Life*. London, 1896, p. 89.

³⁴³ Cf. *Ibid.*, p. 87.

³⁴⁴ Cf. *ibid.*, p. 98.

sionary agency, offering a system of social service. From the middle of the fifth century the cenobitic institutes occupied, one after another, every province of the Roman Empire. They were encamped on the frontiers, waiting and prepared to convert the barbarians.³⁴⁵ But, although there had been vast numbers leading the cenobitic life, among them illustrious saints, until the days of Saint Benedict, there had been no Religious Orders. He imposed upon the monks of his convent the vow of stability or perpetual residence, an important innovation and one of the principal guarantees of the permanence and strength of community life.³⁴⁶ His Rule, which was written not to found an institute but to regulate the operation of one already in existence,³⁴⁷ enjoined some useful work upon each monk. It contained instructions regarding the teaching of youth, the copying of manuscripts, and the method of discharging of duties of various offices, *e. g.*, "those who were skilled in the practice of an art or trade could only exercise it by permission of the abbot, in all humility; and if any one prided himself on his talent or the profit which resulted from it to the house he was to have his occupation changed until he had humbled himself. Those who were charged with selling the product of the work of these select laborers could take nothing from the price to the detriment of the monastery, nor could they raise it avariciously; they were to sell at less cost than the secular workmen to give the greater glory to God."³⁴⁸

The intrinsic force of the monastic life, as well as its aptitude for the time in which it appeared, is forcibly shown by its achievements as related in the following statement: "The monks carried the banner of culture and civilization to the distant regions of the earth. They were the apostles of Christianity, not only in the West, but also in Asia and in the newly discovered regions of the globe. Their foundations opened the way for the cultivation of the soil, for the laying out of colonies, villages, and towns. The monks cleared forests, drained swamps and planted them, controlled rivers, recovered fruitful

³⁴⁵ Cf. Montalembert, *The Monks of the West*. London, 1861-1879, Vol. II, p. 257-72.

³⁴⁶ *Ibid.*, pp. 57, 58.

³⁴⁷ Cf. Allies, T. W., *op. cit.*, p. 125.

³⁴⁸ *Rule*, Chapter, LVII, quoted in *Monks of the West*, *op. cit.*, Vol. II, pp. 46-47.

land by the building of dams, gave an impetus to cattle-raising, to agriculture, and to industry, and trained in these pursuits the colonists, whom they habituated to a fixed dwelling place and to regulated labor. They introduced the cultivation of fruits and vegetables, they built mills and forges, made streets and bridges, promoted trade and commerce. They prepared the way for the class of free hand-workers, and in so doing favored the development of city government. They united the hand-workers in fraternal societies and guilds, and made a point of favoring their material advance through appropriate means. The cloisters practiced hospitality, care of the sick, and works of charity; wherever the opportunity was offered, they erected schools and colleges, hospitals, and inns, and took in travelers who had lost their way. Great have been their services to the arts and sciences. Without the cloisters, many cities and countries would be without those buildings and art treasures which today call forth the admiration of the cultured. The monks formed valuable libraries, and through their unceasing industry in the scriptoria in making copies, which they often illuminated with beautiful miniatures, they preserved the priceless literary monuments which today link us with the culture of the distant past. They were the historians of their time. They left many valuable sources of the Old High German tongue; they cultivated poetry and song, won for themselves a good name by their knowledge of lands, peoples and languages, mathematics, astronomy, and the science of diplomacy. They attempted natural philosophy and medicine. But it was especially theology that through the Orders experienced beneficial attention and progress. Brotherhoods copied and distributed a kind of popular literature, and after the invention of printing applied themselves to the printing of books. The care of souls formed another branch of the comprehensive activity of the Orders. Attention was also given to prisoners, and especially to slaves, for whose redemption from captivity special Orders arose. From the Orders also came many martyrs, and many of the members have been beatified or canonized."³⁴⁹

³⁴⁹ Heimbucher, M. J., *Die Orden und Congregationen der Katholischen Kirche*, op. cit., pp. 65, 66.

The achievements of the monks are of the utmost relevance in estimating the socializing influence of the religious congregations. As missionaries the monks presented an inspiring spectacle of men who had given up selfish ambitions; their sincerity and unselfishness made a deep impression upon the rude peoples about them. The victory of the Christian faith over the established religions of the world is attributed in no small measure to the effect of the purity of life and self-denial of the monks. Gibbon says: "Their serious and sequestered life, averse to the gay luxury of the age, inured them to the chastity, temperance, economy, and all the sober and domestic virtues. As the greater number were of some trade or profession, it was incumbent on them, by the strictest integrity and fairest dealing, to remove the suspicions which the profane are too apt to conceive against the appearance of sanctity. The contempt of the world exercised them in the habits of humility, meekness, and patience. The more they were persecuted, the more they adhered to each other. This mutual charity and unsuspecting confidence has been remarked by infidels, and was too often abused by perfidious friends."²⁵⁰

Historians are unanimous in their recognition of the practical good that the monastic system achieved in various lines throughout the Middle Ages. The monasteries were always schools of labor, in which the day was divided into work and prayer.²⁵¹ They were schools of charity for the poor and for travelers and pilgrims passing by. The social conditions of the time were harsh and cruel even to the point of brutality. The religious endeavored to lay the foundation of the social order by giving the example of kindness, meekness, and charity. Lecky says: "Every monastery became a center of charity. By the monks, the nobles were overawed, the poor protected, the sick tended, travelers sheltered, prisoners ransomed, the remotest spheres of suffering explored. During the darkest period of the Middle Ages monks founded a refuge for pilgrims amid the horrors of the Alpine snows. . . . When the hideous disease of leprosy extended its ravages over Europe, when the minds of men were filled with terror, not only by its

²⁵⁰ Gibbon, E., *The Decline and Fall*. London, 1838, Vol. II, pp. 318-19.

²⁵¹ Cf. Montalembert, *op. cit.*, Vol. II, p. 46.

loathsomeness and its contagion, but also by the notion that it was in a peculiar sense supernatural, new hospitals and refuges overspread Europe and monks flocked in multitudes to serve in them."³⁵² Neither Gibbon nor Lecky was disposed to exaggerate the beneficent work of the monks. Their sense of justice compelled each of them to recognize the monasteries as great social institutions, exerting a socializing influence upon the people. These great humanizing centers remained inviolate and flourished throughout the wars and conquests of the Middle Ages, the monks leading men to virtue by their own sincerity and self-surrender. The testimony of history shows unqualifiedly that renunciation was the great secret of their achievement in behalf of social relationships; that renunciation, inspired by the love of God and flowing out in love of neighbor, developed their capacity for self-sacrifice and self-devotion and their ability to "spend and be spent"³⁵³ themselves in service. The quality of self-surrender which characterized the religious life of which Gibbon and Lecky wrote is just as essential for the religious life of the present day as it was in mediaeval times. This state of life should justify its existence now, as then, by the high quality of service which it renders.

The primary aim of every religious congregation is the personal sanctification of its members.³⁵⁴ The secondary end of every teaching religious congregation is education, either elementary, secondary, or collegiate, or all three phases of the work. "The principal end or purpose must be clearly distinguished from the secondary end proper to each institution."³⁵⁵ The secondary purpose gives the reason of the existence of the individual congregation and bears the relation to the primary purpose of means to end. If the end is attained, it is by the proper use of the means. Therefore, if a person enters a teaching community to accomplish her personal sanctification, she is under the hypothetical necessity of entering seriously upon the high responsibility of the teacher's task. The consciousness of having assumed the work as a life profession, out of appre-

³⁵² Lecky, W. E., *History of European Morals*. New York, 1879, Vol. II, p. 84.

³⁵³ II Corinthians, XII, 15.

³⁵⁴ Cf. *Normae*, Rome, 1901, Art. XLII.

³⁵⁵ Cf. *ibid.*

ciation of its possibilities, is a perennial influence, stimulating to a professional preparation which will help to give the critical insight to discriminate between educational methods that are merely traditional and those that are based upon scientifically tested data. The consciousness of her vocation to help to the uttermost that God's plan for His world may be realized is a perennial reminder and stimulus to endeavor to attain that power which comes from mastery of her work based on knowledge. The function of education "is not merely to keep us from falling, nor is it to help us to become proper; it is to teach us to love God with all our hearts and strength and mind, and our neighbors as ourselves. . . . In the work of education you enter on a grand enterprise, a search for the Holy Grail, which will bring you to strange lands and perilous seas."³⁵⁶ Archbishop Spalding says: "The teacher is no longer a pedagogue, but a cooperator with God for the regeneration of the world."³⁵⁷ "*Quilibet tenetur servare spectantia ad statum suum*" is a fundamental principle. When anyone enters upon a state of life he assumes the duties that belong to it.

³⁵⁶ Wallace, William, *op. cit.*, pp. 209, 210. Quoted by Smith, H. B., in *Education as the Training of Personality*. Manchester, 1913, p. 32.

³⁵⁷ "Development of Educational Ideals," *Congress of Arts and Sciences*, Vol. VIII, *op. cit.*, p. 31.

EDUCATION IN AMERICANISM¹

Shall we teach law in the primary schools? Now do not smile. I am intensely in earnest.

A few months ago, I was riding in a car in a neighboring city. Two men, evidently from the middle walk of life, were sitting behind me, and I could not help hearing the following conversation: "Well, I see they arrested Bill for stealing a couple of hams;" to which his companion responded: "Yes, and I suppose he will go to prison; if he was a rich guy, there wouldn't be any danger, but a poor devil don't stand no show in the Courts." The other agreed with him, and they proceeded to discuss the subject and to "cuss" the Courts. I wanted to turn around and tell them they were gravely mistaken; I wanted to explain to them that the statement we often hear quoted, "If a man steals a loaf, he goes to prison, and if he steals a railroad he goes to the United States Senate," is a gross exaggeration—nay, a positive libel upon our institutions.

I wanted to say to them, "Go down to the police court of your own city, and you will find that the arrests for minor offenses for the past year have averaged some forty-five each day; and then go to the records, and find that in 90 per cent of the cases, the Courts and the law, have permitted the unfortunates to keep out of prison by the imposition of a nominal fine or the favor of a suspended sentence. I wanted to tell them that, as a matter of fact, out of the thousands of cases tried every day in this country only in a very small percentage (I would say less than 1 per cent) substantial justice is not administered. I wanted to cry out in protest against the source from which the misinformation comes, which is conveying these dangerous ideas to the American people—the yellow newspapers and magazines, and other purveyors of falsehood and scandal.

I recognized in the expressions of the men on the car a deep-seated and dangerous condition of the public mind. Gloss it over as we will, we know that a large and growing percentage of

¹An address delivered by Judge Martin J. Wade at the annual meeting of the Iowa Bar Association, Council Bluffs, June 28, 1917.

our people have no confidence in the law or in the Courts; and they are not limited to what we call our uneducated classes either. It is nothing unusual to hear men prominent in business give utterance to expressions, which indicate at least a doubt, lingering somewhere back in the mind, as to whether or not the Courts are on the square.

We are living in an age, and in a land, where knowledge is free. The doors of schools and colleges and universities swing open to receive the sons and daughters of American homes. We study all of the "ologies," and the "osophies," and as the doors of the schoolroom close we think we are fitted for life. There is nothing in our earthly career with which we come so closely in contact as the law. We hear a man say: "I never had anything to do with the law—I don't want anything to do with the law, or the lawyers, or the Courts; I never had a lawsuit in my life." But he is mistaken in assuming that he never had anything to do with the law, because he has lived under its protection from infancy; it has been by his side from the cradle, either approving his conduct and protecting him therein or disapproving, and furnishing penalties—depending upon the nature of his act. And yet there is no subject in the whole range of human knowledge as to which there is such profound ignorance—nay, as to which there exists such grave misapprehension—yea, such a feeling of contempt, as the law.

The idea prevails that a lawsuit is merely a contest of wits between lawyers, and that the judge is a sort of umpire, whose principal duty is to stand between the lawyers and assault and battery. Nay, more—many assume that justice is bought and sold. Few—very few, indeed—realize that each lawsuit is nothing more nor less than a proceeding governed by certain rules which experience has developed, in which there is conducted an earnest, determined search for the truth: a search for the truth—that is about all there is in the average lawsuit.

And if there is any grave and dangerous conception, it is, that any recognition is given in the Courts to a distinction between the rich and the poor, the high and the low. The wealthy may have the advantage of being able to employ more eminent lawyers, better able to present a case to a Court or jury, but this is an advantage which exists entirely outside the

law, and over which the law and the Courts have no control. The law is looked upon as something mysterious, when in truth a law is nothing more nor less than a rule of human conduct, either enacted by the legislative department of government or recognized by the government as binding upon the people.

Every day it is becoming more apparent that, if this republic is to endure, something must be done to inspire a higher regard for law and for lawful authority. Thinking men and women realize that liberty depends upon law, and that without law, and respect for the law, there can be no liberty. We make our appeals for respect for the law, but it is difficult to talk to people about a subject they do not understand, and I have reached the conclusion that we are unfair and unjust to the people of the nation and to the generations which will be here in the years to come, in permitting our citizenship to remain in ignorance of this all-important subject; and I insist that the sole remedy lies in the education of our children in this field, in order that they may be qualified for citizenship when they must assume the responsibilities of life.

Is it too much to ask that American citizens, when they reach the estate of manhood and womanhood, shall have at least a general knowledge of the details of the government of their country; that they should understand that this "is a government of laws, and not of men;" that in this nation we have no such thing as government except as it exists in the law of the land; that they should know something of this law, not that they be lawyers but that they should know sufficient of the law to inspire a respect for the law, to guard them against the danger of unwittingly violating the law, and to enable them to discern the danger point in business transactions where they should hesitate to depend upon their own judgment, and seek competent legal advice? Should they not know something of the Constitution of the United States and its source of power, and its binding nature, and its supreme place as the fundamental law of the land?

But above all, and most important of all, should they not know—not only *know*, but *feel* the source of the law—the necessity for law, the power of the law, the justice of the law, the mercy of the law; yea, the kindness of the law in dealing with the frailties of humanity; and should they not, as they

start out on life's highway, clothed with the responsibility of citizenship, know—*nay*, *feel*—that there is not a law in force in a state or in the nation which the people cannot change within constitutional limitations, and also that there is not a constitutional limitation which cannot be modified by the people if they so desire. Should they not feel that the laws are the people's laws—not the lawyer's laws, nor the court's laws; that they are intended for the guidance and protection of the people, and not as tools for knaves? Should they not realize fully that, if there is an unjust law in force in state or nation, that the sin is upon their own heads and that they cannot shift the responsibility to others.

They should not only feel that the laws are the laws of the people, but they should also know that the enforcement of these laws rests with the people themselves. They should keenly realize the force of the fact that this is a representative government, and that there is not today a man in a place of power in the United States, who is not there by virtue of the wish of the American people, expressed directly by their written ballot, or indirectly through selection by someone who was himself selected by the people, by their express wish, as shown by their written ballot.

And they should know that this plan of representation in government does not apply alone to the legislative department, or to the executive, but that it is peculiarly exemplified in the judicial department of government. The judge holds his place only through a commission issued by the people directly, or by their representative. But more directly representative of the people in the field of law enforcement are the juries, grand and petit, composed of citizens selected by the people right from their own ranks; and the members of the grand jury and the petit jury are just as much part of the judicial department of the government as is the judge upon the bench. Each is possessed of certain powers and must perform certain duties, and each is absolute in his own domain.

And right here is something that every citizen should know and feel—that the jury system, instead of being the subject of quips and jokes, is a very important, if not essential feature of our free government. This is "a Government of the people, by the people and for the people;" and one of the things that stirs

me to the appeal here presented is, that you cannot repeat this expression used by Lincoln upon the field of Gettysburg, before an average popular audience, that it does not cause a cynical smile to flit across the faces of a number—a growing number of men and women, because every observing man knows that there are those in the ranks who have lost their faith, who are in their hearts malcontents, cynics, yea, rebels against this government under which they live. But this is a government of the people; and the keen solicitude of the Fathers of the Republic that it should continue to be a government of the people is manifest in the provision for preserving, as part of the judicial machinery of the government, the grand and petit juries.

But men and women should know, what few realize, that the jury is not a mere tribunal to hear evidence and decide questions of fact, but that it stands as a bulwark of the liberties of the people against possible encroachment of conscienceless power. Judges are sometimes looked upon as persons of great power, and they have great power. But does the average man or average woman realize that there is no judge and no court in the United States big enough, or powerful enough, to find a man guilty of any offense which would deprive him of his life or liberty. So sacred is life, so cherished is liberty, that in this country no Court can deprive a man of either, until twelve of his neighbors, by their unanimous verdict, authorize it to be done. In fact, in only a few states in the Union, where they have mistakenly abolished the grand jury, can a Court put a man on trial for any offense endangering life or liberty, until a body of men from the ordinary walks of life have by their written authority, in form of an indictment, told the Court that it may proceed. How often, as judge, I have felt the majesty and the power of the people as I have awaited (impatiently at times) the report of the grand jury, speaking in the name of the people, which would grant me the authority, or withhold from me the authority, to call a man to the bar to be put upon trial.

The feeling that in the hands of the people themselves rests the power to punish crime should be a source of confidence in the government, and especially should it be a source of inspiration in the lofty duty of enforcing law and, by so doing, guard-

ing liberty. Am I demanding too much for citizenship? Every one must concede that the future of this nation is to be just exactly what the people shall prescribe. We like to talk of the glory and the power and the grandeur of our country; but all its glory, all its power, and all its grandeur, now or hereafter, sink into insignificance in comparison with the high and holy obligation of bringing to the lives of the people—the common people—the sordid lives—the hidden colorless lives of the millions of humble and, perhaps, obscure men and women and children who live beneath the flag, as much of happiness and peace and contentment and comfort as possible. Herein lies the real glory of the nation.

And all these millions must live under rules of conduct called laws—must be guided by them, restrained by them, protected by them. They are the simple rules of the road as we travel through life side by side with our fellow-men. We cannot separate ourselves from them; they surround us as does the atmosphere we breathe. During every moment of life, from the cradle to the grave, our every act proceeds under the law—the law which protects us in doing the act, or the law which condemns the act, or, perhaps, punishes the act.

Am I demanding too much? Should the average man and woman not know something of the protection which the law gives to the poorest of God's creatures by penalties imposed upon the wrongdoer for the violation of the criminal laws; how earnestly the home is protected; how effectually the hand of the murderer is stayed; how carefully the rights of property are guarded against the criminal or the trespasser. Should they not feel what a dignity is conferred upon the humblest, whose cottage is his castle, sacred under constitutional guarantees from invasion, even from unwarranted search or seizure. Should they not realize (what is too little realized) in what a splendid spirit of sympathy with the misfortunes and weaknesses of men, even though they be self-invited, the law deals with their transgressions. How the law as a rule exempts the homestead from seizure for debt, and even preserves to the family its household goods, wearing apparel, and reasonable food and immediate earnings, and the usual tools with which the head of the family earns his living, all guarded against attachments or execution at the hands of creditors.

Is it not well, especially for those inclined to criticise our civilization and our government, that they be reminded that the debtor's jail is closed, and that misfortune and poverty is no longer a crime. What a pity it is that Wilkins Micawber could not have lived in this age and in this nation where he could let his creditors walk the floor while he enjoyed life with Mrs. Micawber and the twins peacefully waiting for something to "turn up."

Should not everyone who assumes the responsibility of life know something of the foundation of property rights, the sources and muniments of title, what constitutes trespass upon property rights, and the fundamental of bargain and sale. Here again I emphasize that I do not speak of complete lawyer's knowledge, but such as may be a business guide, and such as will sound a warning of danger in dealing in transactions which should never be concluded without competent legal advice.

We hear much about preventive medicine and the prevention of diseases, and we observe with satisfaction the modern advance in sanitary methods which is reducing the death rate; but we hear nothing of preventive law, or preventive methods to avoid legal complications, controversies between men, and waste of money in unnecessary litigation. Of the hundreds of thousands of cases tried in the courts of the United States every year, and all the hundreds of millions of dollars spent in litigation each year, I am satisfied that one-half to two-thirds of the litigation could be avoided, and that three-fourths of the money spent could be saved by the exercise of common sense, and enlightened caution.

How can a man or woman be said to be equipped for life who knows nothing about the elements of contracts which are involved in at least three-fourths of the activities of life? How can they act intelligently without some knowledge of the essential forms required, or at least that certain forms *are* required for certain purposes, and that lack of form may in some cases render an honest contract void and unenforceable?

I would not expect them to know fully what contracts may be oral and what contracts must be in writing; what contracts must be express, and what contracts may be implied; but I would have them know that contracts may be written or oral,

express or implied, and that in a limited number of cases, they must be in writing; and that in certain cases they will not be implied; and most important in this relation, I would have them understand that there is in common sense, in justice, and in public policy, a substantial reason for the rules governing the form and execution of contracts, the details of which may not be by them fully understood.

They should know something of the nature of loans and securities, mortgages, bonds, investments, and the dangers incident to all these important matters. They should know something of the distinction between a corporation and a partnership, and the respective liabilities of persons associated therein. How many a fortune has been wrecked; how many a family has been dragged down to poverty because the father or the mother was never warned to avoid the purchase of stock in a corporation until they knew at least something of the relation which the capital stock bore to the assets, and whether its assets were encumbered, and whether the stock issued and to be issued, was for money at par value, or for a vast expanse of clear blue sky, the supply of which one would assume would soon be exhausted.

And how many have suffered financial reverses because they were ignorant of the simple rule, that if they purchase its stock from a corporation at ten cents on the dollar of its par value, under ordinary circumstances, when insolvency comes (and insolvency for a corporation is something like whooping cough in children—they nearly all have it), the creditors can compel the payment of the other ninety cents on the dollar in order to satisfy the debts of the corporation.

How few stop to think that a corporation cannot, legally or morally, give away its stock, or any part of the par value thereof, to the detriment of persons who in good faith extend credit to the corporation upon the faith of its capital stock, which it has a right to assume has been sold at its full value. And how many even of our active business men know, when they buy a share of stock in a bank, and pay full par value, that in case a wreck comes, they can, as a rule, be assessed the full face value of their stock, for which they have already paid, to make up the deficiency, or give the bank stability. I have seen in several instances, this knowledge first come to the

widow and children of large purchasers of bank stock which was left as a valuable inheritance, but which made them paupers.

And insurance, now covering such a vast field of investment; how little is known about this most important subject. I had this called to my attention a few days ago, while riding upon a train. Two men were discussing the death of a friend, caused, as explained, by a rupture of an artery from over-exertion in cranking his motor car. It was disclosed that he had an accident policy which provided for payment of five thousand dollars, in case of accidental death, and it appeared that the company refused to pay, because, as it was stated by one of the men, it was claimed that this did not constitute an accident; and one of them in the discussion said, "Well, the Courts have so held." The other responded, "Oh d—— the Courts; they are crooked. Anybody knows it was an accident."

Had this gentleman who was denouncing the Courts as "crooked" learned the simple truth, he would have known that every insurance policy, of every kind and character, is nothing more or less than a contract or agreement between the parties, and that the liability depends solely upon the terms of the contract or agreement; and had he been observant of the decisions of the Courts he would know that these contracts are construed most strictly against the insurance companies, some Courts going almost to the extent of making new contracts for the parties in order to enforce the payment of the insurance; he would have known that an insurance company has little opportunity of defeating the collection of an insurance policy in any of the courts of the country, state or national.

Had this gentleman known that it was purely a matter of contract right and had he turned to the accident policy of his friend, he would probably have found, what is in practically every accident policy, a specific provision that the company would not be required to pay for a death caused by any accident which did not leave upon the surface of the body somewhere, some visible mark; and he would have known that when the company refused to pay in the case under discussion that they were simply relying upon this valid provision of the contract between the parties. And if he were thoughtful, he would realize that such a provision is necessary for accident insur-

ance companies to protect them against fraudulent claims for deaths claimed to be accidental, but actually resulting from so-called natural causes.

If this gentleman had the training which I think essential to the average man, his mind, instead of finding solution for the problem in the crookedness of the Courts, would have instinctively turned to the question, "Well, what are the terms of the contract?" And having ascertained the terms of the contract, he would have said, "Well, the Courts are right," instead of uttering his denunciation.

I would not expect the average man or woman to understand all the laws governing insurance. It is a big field and sometimes complex and difficult, but I would have them understand that when they obtain a policy of fire, or life, or accident, or health insurance, they are getting nothing except what is expressed in the contract, and the law under which it is issued, and that the policy is nothing more nor less than a contract between two parties. And this knowledge would, I am sure, inspire persons who procure policies to make an examination thereof at the time they are obtained, instead of an examination, generally deferred until after the loss.

And, Oh! how I wish that there was a general knowledge of the simple principles underlying legal liability for injuries or death caused by negligence. How I wish that it were understood that, as a general rule, no damages can be recovered for injuries produced by negligence if the injured person has been himself negligent, which negligence contributed to his injury. These principles and this rule are not modern, but have come down to us from England with the great volume of Common Law which has been the accepted law of most of the States of the Union from the beginning.

How often in actions for damages for injuries or death, in which the uncontradicted evidence showed that both parties by their negligence, contributed to the misfortune, I have been compelled to direct a jury to return a verdict for the defendant; and how often have I observed the interested parties, frequently a widow and her children, express upon their faces the surprise which they felt, and sometimes I have been sure that in their hearts there was a feeling of protest, which, if uttered, would be an expression to the effect that there was no chance to

get justice in the Courts. And as they passed out of the court room, I have often said to myself, "the seed of doubt, discontent and rebellion, has been planted in the hearts of those people because they do not understand."

If it be wise, if it be expedient, nay, if it be necessary that men and women shall have knowledge of the law, how shall they acquire this knowledge, and where, and when? Perhaps you will say that they will get some of this, much of this, in present courses in Political Science—sociology, history, and government, as presented in these latter days in the universities. As to this, I make two observations. First, that it is not sufficient that those who are enabled to take a course in a university, shall have this knowledge. The great majority never enter a university. General Booth used to speak of the Salvation Army as intended for the "submerged tenth." I appeal for an opportunity for knowledge of the law, for the submerged nine-tenths, the majority of whom never get through the high school.

It is in the ranks of the poorly educated, and uneducated, the ranks of those who struggle for a livelihood, that discontent and doubt, and the spirit of rebellion is developed. Here is the fertile field for the agitator, the radical socialist—the I. W. W., and other teachers of anarchy, who cry out "Down with the law;" "The Courts are corrupt;" "The Courts are owned by the rich;" "The poor are slaves;" "The rich are our masters;" "The government is owned by the plutocrats," etc. So that even if those who graduate in universities had this training, which I insist is necessary, it would not suffice.

Second: The courses in the universities necessarily deal with general principles, and the courses are largely and properly, comparative studies of governments, peoples, and laws, and human movements and tendencies. Not the study alone of the laws, of the government, and the people, and the human movements of this Nation, but of other nations as well. The thing aimed at in these courses is largely knowledge, and means of knowledge and the purpose and value of knowledge. It is largely an effort to train the human intellect, and to develop the powers of discrimination, and study and understanding.

But do not assume that the course of education in law which I here suggest is alone that the people may *know*, that the in-

tellect alone may be better trained. My aim is rather a development of the feeling, *of the spirit*. President Wilson in talking recently to an audience composed of newly naturalized citizens, said :

"The strength of a nation, my fellow-citizens, does not rest so much in its thinking as in its feeling. The heart of a nation is just as pure, just as genuine as the hearts of its citizens, and outside of the heart there is no life."

The course I have in view would aim to train the intellect, but it would be principally psychological, philosophical, and, if I am permitted to use the term with reference to a course of training in our schools, patriotic. I would have no discussion of the comparative in governments, except in so far as a comparison might be made to the absolute advantage of our own form of government. I would not have discussed the extent of the liberty of any other people on earth, except as such study would prove that ours is the land of the free, and except in so far as such study would inspire to higher effort to preserve and extend our liberties.

I would not have pictured the blessings of other lands, except as by comparison the blessings of this land might be exalted. I would not draw the mantle over the weak spots in our government and its administration, but I would expose them only to impress the opportunity, and the privilege, and the high duty, of finding and applying plans to eliminate our weaknesses, to increase our power and to develop our capacity for more complete and exact justice.

I would not permit an expression which indicated doubt or despair. I would no more have planted in the mind of youth the seed of doubt or distrust in our form of government than I would allow the anchorage of the soul to be loosened by the teaching of anything which would unsettle its faith in God.

I would proceed upon my absolute belief, that the most destructive destroyer of human happiness is he who ruthlessly tears away the comfort and support which even a blind faith gives to the human soul, and who fails to replace it with something which gives greater comfort or consolation.

I have no patience with the iconoclast who takes delight in tearing down temples, and who seems to smile as he watches the despair of the victims who are crushed beneath the falling

walls. I tell you that this nation, if it endures, must have more than brilliant intellects—it must have *faith*, it must have confidence. Better to have even a blind faith than halting skepticism founded in a little knowledge. The pilgrim who kneels at the holy shrine, may never have heard the words of Paul in his Epistles; he may not be able to read the Sermon on the Mount; he may not even be able to give a reason for his faith, and yet his soul is strong, and in the day of martyrdom he will be found going to the stake with a smile upon his lips.

I do not use these illustrations to exalt ignorance; I use them to extol the power of faith. Faith in a nation is essential to insure loyalty of effort, fidelity, duty, and tenacity of purpose in every day service, in upholding the power of the nation—the law of the nation, and the liberty of the nation, which without law, is impossible. And faith in the nation is especially necessary in order to develop—nay, to *mold* the spirit of submission, the virtue of humility, which will enable one to bow his head to lawful authority, even though the eye of the mind cannot see the justice of the rule of direction or restraint invoked with reference to his conduct.

We need souls who will cry out even in the hour of personal distress and disappointment, "My Country, may she always be right, but right or wrong, my country!" And we need the spirit which will inspire the expression, "The laws of my country, may they always be just, but just or unjust—the laws of my country!"

May these ideals be realized in this practical age? I see no obstacle save lack of purpose and weakness of spirit. The details cannot be here worked out. It would contemplate a course in the primary school for the little child, whose tender mind is open, and whose heart is undefiled. I would no more put off the teaching of law, and the necessity for obedience to law, and subjection to lawful authority until man's estate is reached, than I would put off until mature years, the teachings of, and the knowledge of God, and the obligations and restrictions of the Ten Commandments.

A course for childhood could be developed which would emphasize the absolute necessity of order and law to peace and happiness. The simple elements of property rights could be incorporated, by which the youthful mind could early grasp the

distinction between *meum* and *tuum*. I would teach them that the Commandment "Thou shalt not steal," which has never been amended or repealed, was not only handed down to Moses midst the darkness, and the thunders and the lightnings of Sinai, but that it also, by legislative enactment in many forms, is part of the law of the land. I would have them know that if this law were universally obeyed, that half our penitentiaries would be uninhabited.

We hear too much these days about honesty being the best policy, and not enough about honesty being the *only policy*, so decreed by the law of God, and the law of man. I would teach them the Golden Rule, but I would also teach them that the great body of the law of the states and the nation, is an effort of our people, feeble perhaps, but earnest, to apply the Golden Rule. "Do unto others as you would be done by" lies at the foundation of every just law, and is but another expression of the great American principle that men are equal before the law. And in reviewing this subject I would emphasize the fact that the modern version of the Golden Rule, "Do others, before they do you," has no foundation in the principles of our law or our government.

I would teach the origin of property rights, the sacredness of the principle of private ownership. I would try to dispel the notion which creeps early into life, that only the sharper who is allowed to evade the law can succeed in life's battle.

I would show what a high place labor holds under the law by pointing out the many provisions for protecting the laborer, by liens for his wages, and by preference of claims for wages, and by exemption of his earnings from attachment or execution.

I would try to have the child learn the simplicity and universality of contractual relations, and the duty under the law of faithfully living up to every obligation. I would emphasize the fact that the obligation of obedience to parents, teacher, guardian, city, State and nation, is not only a moral, but also a legal duty. I would teach the fundamentals of criminal law, showing how every offense invites a penalty, and how closely the law prohibiting crimes and offenses conforms to the moral rules which men should obey without fear of punishment.

And then I would have them understand how, in social organizations, we must all yield something of what is termed our

natural freedom of action, for the general good, and for the promotion of harmony in community life.

I would have them understand how far humanity has traveled from the days when, under the Mosaic Law, recognition was given to the principle of private vengeance, when an eye for an eye, a tooth for a tooth, a life for a life, were given legal sanction.

I would have them realize what they owe to a civilization which has advanced in the settlement of controversies between men, from the wager of battle, the ordeal of fire and water, and hot iron, to the calm, peaceful proceedings before a court of justice which makes no show of power, but which finds its bulwark in the eternal principles of justice and righteousness.

I would have them learn to look at the law from the standpoint of its protection and security, rather than from the standpoint of its restraints and its penalties. But beyond all this, and above all this, I would make dominant the necessity for faith and confidence in the law, and in those who occupy places of responsibility in the making of the law, and in the enforcement of law. I would try to develop a spirit of submission to law, a spirit which even when the reasons for the law were not understood, would yield willing obedience, because it was the law.

I would also try to develop a spirit of submission to all lawful authority—the highest form of patriotism. I would try to strip the mystery from the law and impress the fact of its inherent justice, and through it all I would make a strong appeal to love of country, and the duty of loyalty to country, to confidence in its righteousness, and its intense regard for human liberty, and I would invest the whole course of instruction with the great truth, that we have the greatest, most powerful—the freest, the gentlest, and the most humane nation in the world. I would have the whole course of instruction shot through with the glory of a sublime optimism which would never yield to melancholy or despair.

But you may say that I have outlined a course most difficult for the immature mind of the child. Of course I do not contemplate that all this shall be presented in the early years of childhood. I would have different courses adjusted to their capacity, so that much would be covered in the grade work, and

in the high school courses the subject would be carried into the field of judicial machinery, trials and the enforcement of judgments and decrees. Not of course in that detail which is presented to the student in preparation for the legal profession, but in general outline and in fundamental principle, conveying a knowledge of individual rights so that knowing their rights they would understand the rights of their neighbors; so that they would grasp the great principle that none are favorites, but all are equal before the law.

And is it so difficult? We start early in life teaching our children the laws of plant life. We teach them in physiology the laws of the human body; in geology they seek to read the story of the earth upon the hidden pages of the rocks. They learn the laws of electricity; they study astronomy, morphology, physics. Why not teach them something of the laws governing, directing and restraining man in organized society? Would this be more difficult for them to understand?

But you say that the hours in school are now all crowded. If so, then it becomes a question of selecting the most important. Long hours are spent in the laboratory studying the mysteries of nature under the microscope. Twenty years from now which will be of the greater importance to your child, his knowledge of the anatomy of the hind leg of a frog, or a knowledge of the great principles which underlie organized society and guide individuals in their daily intercourse with their fellow-men, not occasionally, but every hour of life? I am not belittling any field of knowledge but I am insisting that when men and women enter upon the sometimes rough road of life they shall not travel blindly, and grope helplessly, but that they shall have some light to guide their feet.

A child may learn all about electricity, marvelous, wonderful, and in part incomprehensible, but in later life he may never come nearer to applying this knowledge than in the simple operation of pushing a button which says "let there be light;" but no matter what occupation or position life may bring to him, he cannot separate himself from the law which directs his course of conduct in life, and to which he may often have to look for protection against unrestrained cunning, viciousness, or brutality; and no matter what position or place may come to him, upon him will rest a high and holy duty to render a service to his country, which, in my judgment, cannot

be fully and intelligently performed without some knowledge of the laws of his country.

If one does not get this knowledge in school, where will he get it, and when will he get it? What are the sources of knowledge for the average man or woman who has bid good-bye to the schoolroom and started out to meet life's problems? The newspapers, the magazines, the popular novel, the theater, the church.

As to the newspapers and the magazines, what ideas of the law and the courts do these convey to the average mind? What do we see discussed—nay, we see but little of discussion—but what do we see chronicled? A gross scandal, an occasional possible miscarriage of justice which in the nature of things is inevitable, an exaggerated caricature of actual court proceedings, a gross misrepresentation of the attitude of the whole institution and its proceedings. In truth, we scarcely ever see, even in the most conservative and reliable newspapers, anything as to proceedings in court unless it smacks of the absurd or the sensational.

As to the novel, have you ever seen a lawyer pictured except as a wag, a fool, or a knave? And what impression is given of the courts? I suppose our first conception of a court came to us as we, in childhood (curled up in a corner), read that masterpiece of Dickens, "Bleak House," in which we found this description:

"This is the Court of Chancery; which has its decaying houses, and its blighted lands in every shire; which has its wornout lunatics in every madhouse, and its dead in every churchyard; which has its ruined suitor with slipshod heels and threadbare dress, borrowing and begging the rounds of every man's acquaintance; which gives to moneyed might the means abundantly of wearing out the right; which so exhausts finances, patience, courage, hope; so overthrows the brain and breaks the heart, that there is not an honorable man among its practitioners who does not often give the warning, 'Suffer any wrong that can be done you rather than come here.'"

As to the theater, the lawyer is represented as a poltroon or a knave, and as a rule the court is pictured as a seat of trickery and perjury.

Can we not see that unless we educate our children that they

will not only remain in ignorance, but that their minds will be poisoned and their souls darkened with doubt, and that it will naturally follow that in the time of stress, instead of men and women strong in the faith, we will have doubters, if not rebels at heart.

Is it fair to our children, is it just to our country, that we should continue this system? Will the American people shut their eyes to the danger which confronts them? Or will they arouse from their dream of fancied security and in the power of wholesome knowledge give security to the Nation and to the Nation's Flag?

PRIMARY METHODS

One of the chief objects to be attained by the work of the first six or eight weeks in the first grade is to give the children a familiarity with a printed vocabulary which will enable them to read intelligently the first stories to be found in their first book. The selection of the words, therefore, which will be taught in the blackboard and chart exercises must be determined by the demands made by the first book to be put in their hands. For the children who will use the Catholic Education Series, this vocabulary is given on page 323 of the Manual of Primary Methods. It consists of eighty-three words, which should be imparted to the children chiefly through the action method, as explained in previous issues. After the first few words have been acquired by the action method, context begins to lend its assistance. The importance of the context element in revealing to the child the meaning of the new words grows rapidly.

At the beginning of the process of learning to read, the visual memory of the written word must be recalled through the strength of the previous impression or impressions aided by the association with the actions which the word calls forth. This is a slow and difficult process, and to facilitate it one of two lines of action may be followed:

1. Associations may be built up between the form of the words already securely acquired and the form of the new word to be learned. This results in various forms of what is known as phonic method. Thus, if the word "cat" is known, the effort is made to have the child see in the word "rat" a resemblance which consists in the identity of the last two letters, "at," the first letter alone varying. Thus, with the aid of the word "cat," the child may acquire, with comparatively little effort, all the words of the "cat family"—cat, pat, mat, rat, fat, etc. This principle has been worked out in various ways, as may be seen by consulting the various manuals on phonic methods. Experience shows that the children may make very rapid progress in this way, and may soon be able to recognize and call or pronounce a large number of words. But experience has also abundantly shown that the method, in whatever form employed, leaves very undesirable results in the mental life of

the children, the most conspicuous of which has been described as "word consciousness." The children thus trained in reading look at the words instead of through them at the meaning. The printed words, in fact, form a screen which holds the child's attention by the intricate relation of the fabric, instead of forming, as it should, invisible glass through which the mind becomes conscious of the thought which the writer seeks to convey.

2. The second line of procedure seeks in the context aid for the child in the recognition of the new word. Thus, if the child knows the words "I—am—going—after—school," and we seek to teach him the word "home" as a new word, we might place it in this sentence, "I am going home after school." If the word "home" be omitted and a blank be supplied in its place, the child will be likely to supply the word "home," for the context tells him what it must be. Here the new word is recognized, not because of its resemblance to some other printed word, such as "some," "dome," "come," but because the thought which the word represents belongs in a circle of thought which is already in the child's consciousness.

Both the context method and the phonic method presuppose the possession by the child of a certain number of words, through the aid of which the new word is to be acquired. But, apart from this, the two methods have little in common, and the results obtained by their use are, as might be expected, quite the opposite of each other. One leads to "word consciousness," the other to "thought consciousness;" one develops the child into a thinker, the other quite effectively prevents his becoming a thinker; one leads the child into the heart of truth, the other condemns him to remain forever on the surface of things.

The chief concern of the primary teacher in teaching the children to read should be to so teach them that printed language may remain and function in the subconscious region of the child's consciousness, while the thought is made to occupy the focus of consciousness. Every possible precaution should be taken to prevent the converse of this from occurring.

Learning to read involves the development in the child's mind of a visual image of the printed word, the simultaneous production in consciousness of the thought signified by the

word, and the establishment of a secure bond between the two images which will suffice in the future so to link them together that the word will bring with it the thought or the thought will bring with it the word. Both the word and the thought, however, cannot simultaneously occupy the focus of consciousness. If high concentration is to be had, either the thought or the word must remain in the marginal or subconscious field. Now, it is evidently important for all except proofreaders that the thought should constantly occupy the focus of consciousness, while the word should remain and function in the marginal field. The proofreader, of course, who is looking for misspelled words and broken type, must reverse this order.

The stronger of two associated images will hold the focus of consciousness and automatically banish the other to the marginal field, unless this relationship is reversed through the action of voluntary attention. Among the factors which determine the relative strength of one of two associated images priority and association hold the chief place.

It is chiefly because of the importance of the first of these factors that, at the beginning of the first grade, insistence is laid upon the selecting of words which refer to the most vivid portions of the child's consciousness. When the thought-image is strong in the child-mind, his attention may be directed to the word form without endangering the relative strength of the thought-image. But if the thought is not in the child's mind, then attention given to the word is likely to secure for it a place at the center of consciousness in the subsequent repetition of the associated images.

Thought may be more aptly described as a stream than as a stationary thing. Thoughts tend to pass out of the mind, and are only held in the focus of consciousness by an effort. But as one thought passes out of consciousness it tends to bring into consciousness another-associated thought. What is true of thoughts is equally true of word images, if the bond between word image and word image has been developed, as is the case in the phonic method, when the word "cat" passing out, may bring in the word "hat," and that, in turn, as it passes out, may bring in "fat." If thought relationships have been developed while the relationship of word forms have been ignored, thought, by the principle of association, will

tend to preserve its place in the focus of consciousness, each thought bringing into the marginal zone its appropriate word image. But if the thought relationships have been ignored while the resemblances of the word forms have been developed, the converse will be the result. The word forms will occupy the focus of consciousness, and the corresponding thought elements will remain in the marginal zone.

The Catholic Education Series was written with the deliberate purpose of keeping out of the child's mind the consciousness of word relationships while preserving and developing thought continuity. The vocabulary developed at the blackboard and chart is used to the fullest possible extent in the first stories of the First Book, and thought continuity is observed from the first page of the First Book to the last page of the Second Reader. The same object has been kept in view somewhat less rigorously in the subsequent books of the series.

While, from the beginning of the First Book on, the context has been chiefly relied upon to aid the child in acquiring new words, the child's vocabulary is too limited to permit of dispensing with other aids. Hence, the action method, with the blackboard and chart exercises, should be continued in a diminishing degree almost to the end of the first grade. The Manual, on page 324, gives a list of the words for the development of which the assistance of blackboard and chart is partially relied upon.

Each story in these two books was written with the express purpose in view of preserving thought continuity and of utilizing the previously acquired vocabulary of the child to the fullest possible extent as an aid to the context method. How far we have succeeded in this will appear by consulting the diagrams given in the Manual on pages 277-279 and 312-316. It will be seen at once that practically all of the stories in the First Book demand some preparation before the child undertakes to read them by the sole aid of the context method. All helps given to master the earlier of these stories will, of course, facilitate the work on the subsequent stories. The diagrams represent the matter as contained in the books, without any blackboard and chart exercises.

After the recommendations for blackboard and chart work have been carried out, the first ten stories are represented by

the diagram on page 338, in which it will be seen that approximately 5 per cent of the words are words that appear to the child for the first time, and about 5 per cent appear for the second time, and so on up to the tenth time. The child, under these conditions, can read the stories with little or no difficulty. It may happen that the context will lead him to supply a synonym instead of the new word, but this will be speedily corrected as he meets the word again and again in the different contexts. At each reappearance the context helps to recall a somewhat too faint memory picture, and thus at each recall the memory picture is strengthened until it is finally recalled without effort.

Repetition is here insisted upon, but as the word constantly reappears in different settings it is repetition without sameness. This difference of setting helps to give definiteness to the thought indicated by the word, as well as vividness to the word image. The image of the thought and the word are both being developed by each successive repetition, and they are being developed in such a way as to give preponderance to the thought. For while mere repetition is helping to deepen the visual image of the word, repetition plus association is giving sharpened definition to the thought. The superiority of this method over the constant repetition of the word as an isolated mental image must be at once obvious, both from the standpoint of interest and from that of thought clarification.

THOMAS EDWARD SHIELDS.

The main purpose of this department is to assist our primary teachers in dealing with the practical difficulties that arise in the classroom. As far as space will permit, it will include a discussion of the psychology and philosophy underlying the rules of method. A letter just received from the Reverend Superintendent of the Cleveland schools, while not containing any difficulties to be dealt with, presents such a clear-cut picture of results that we feel justified in publishing it here. We may add that the little girl in question exhibits just such a knowledge of religion as we had hoped would be imparted by the use of our method. By the time this little girl shall have passed through the work of the fourth grade, she will find no difficulty in gaining a clear understanding of the formulations of the catechism. Moreover, what is true of religious teaching will be found equally true of history and of

the other branches included in the elementary curriculum. The effect of the method in giving pure English idioms and correct pronunciation is sufficiently indicated in the closing paragraph of the letter:

CLEVELAND, OHIO,
February 20, 1918.

DEAR DOCTOR SHIELDS:

Knowing how interested you are in all that pertains to your methods of teaching, I am not loathe to take a little of your time in sending you the following story which is culled from the school happenings of last week. I shall give it in the words of the teacher who was part of it:

"Last Thursday, during the noon recreation, I noticed a number of high school girls grouped around a little child from the third grade.¹ She was amusing the girls by telling them the story of Zan and Bobo, finally coming to that part of the story where Zan's pride leads her to wish to be almost like God. The little girl told this part of the story with a great deal of indignation, shaking her head over the dreadfulness of Zan's pride. The girls were much amused by the child's earnestness and thought it a good chance to draw her out.

"Well, Marie, why was that so bad in Zan? If she were good, couldn't she be like God?"

"Of course not," promptly answered Marie, 'she couldn't possibly be good enough to be God.'

"But Sister over there, she's good. Could she be God?"

"No, she couldn't. Even the Pope couldn't be good enough. Besides, there can be only one God, and He is so good that nobody could ever be nearly that good.'

"At this point I joined the group.

"Tell me, Marie, who is next to God?"

"In asking the question I had in mind the Blessed Virgin, and the answer took away my breath.

"Why, the Son of God as man."

"Where does the Son of God live?"

"He lives in Heaven and in the little tabernacle in the church."

"But the tabernacle is such a little house."

"Yes, I know," she hastened to assure me, 'but He doesn't mind that, because He takes the form of a tiny white Host. It

¹This child was 7 years old last June.

isn't a Host, though.' And she kept shaking her head to emphasize the fact. 'But it looks like one. It is really Our Lord.'

"'Why did Jesus take that form?'

"'Because He loved us and wanted to be with us.'

"'Marie, perhaps you can tell these girls how much Jesus loves little children.'

"She then told the story of Christ blessing the little children, and she dwelt with such fondness on the description of the little girl on His lap that I thought it a good chance to test her further.

"'That is a beautiful story, Marie. Wouldn't you love to have been that little girl on the knee of Jesus?'

"'Yes, indeed,' she answered—and after a moment's thought—but, you know, Sister, we can get much closer than that little girl.'

"'Is not that lovely, Marie?' I said, trying to swallow the lump in my throat. 'Tell us how.'

"'Why, in Holy Communion. He comes right into our hearts, and that's closer than being on His knee.'

"Marie was now attracted by some of her playmates, and ran off to join them.

"'What do you think of that, girls? Almost anyone in her class could have answered as well.'

"'What catechism do they study, Sister?'

"'They have not had any catechism, girls; religion comes into all their work.'

"Just then the class bell rang, and we went to our rooms with a renewed appreciation of what this method is doing for the children, and with delightful anticipation of the happiness of some day enjoying the task of teaching them."

This story has not been exaggerated. In fact, it has lost in the writing.

Father Hayes, of Pittsburgh, called on me the other week. I was delighted to learn that Pittsburgh will use your method next September. He was very anxious to visit a foreign school. I took him to one, and he was pleased to discover that the accent which was very pronounced in the first grade was not present at all in the fourth grade.

Sincerely yours,

W. A. KANE.

THE TEACHER OF ENGLISH

A MATTER OF THE FIRST IMPORTANCE

An editorial on a different subject had been projected for this place, for March, and we were toiling over it when there came to our desk a copy of a Bulletin from the Council of National Defense, State Councils Section, a Bulletin that had just gone out to all the State Councils of the nation. It is Bulletin No. 86, and its theme is of the first importance to every teacher of English in the United States.

It would be hard to overestimate the consequences of this newest undertaking of the Council. Its purpose is nothing more or less than the actual *nationalizing* of all the American people. The means employed is *an universal education in the English language* so that every barrier to unity may be broken down. The Bulletin is entitled "The Americanization of Aliens."

By a happy stroke the Council has pierced to the very heart of one of the most pressing and vital problems in the process of our development as a nation. The war has laid bare the problem in all its nakedness, and now that the guard is down it is time to drive home the decisive blow. A common language means a common thought, and a common thought means an united people—united into a nation with no backward looking alliances to alien origins or interests. The war has revealed that there were and are such backward looking alliances still in odd places among us, and in every instance languages other than our own, and propaganda in these languages, have been the source of alien unity. The problem before us is to prevent a repetition of this dangerous state of things, to make sure that an earlier oversight shall never be repeated. We have unwittingly been encouraging this alien sentiment which no kind or amount of immigration laws and restrictions ever could prevent. We have had no definite policy concerning the instruction of immigrants in our language, and the lack of such a policy has been very nearly our undoing. The war has quickly taught us our lesson, however, and the Council of

National Defense has done a magnificent thing for the future welfare of our country in undertaking the plan which it has announced and suggested to the State Councils in Bulletin 86. It is a plan that should be prosecuted with the utmost vigor, and educators everywhere have a lifetime's opportunity for patriotic service by pushing it boldly forward to a nationwide consummation.

We are reprinting, in their entirety, those sections of the Bulletin which set forth the scheme in detail. It is information that ought to be displayed gladly before the enemies of the United States. It is such a program as should dishearten them, for it proposes a work that no propaganda can reach and no guns destroy. It proposes the education of the present generation, and thereby their children in the future. If the United States grasps the present and the next generations, and trains their tongues to one common speech, it has grasped the future.

The essence of the plan, as outlined for the Council by the United States Bureau of Education, is set forth as follows:

1. *Need of Americanization.*

A unified American people back of the fighting line is essential to a successful prosecution of the war. There are in the United States 13,000,000 foreign born, and 33,000,000 of foreign origin. The presence of this number, both of aliens and of quasi-aliens, presents the following problems, the solution of which is ultimately connected with the unification of America for the war:

(a) Many thousand men of foreign birth, who do not speak English sufficiently to understand military orders and instructions, are now in training camps.

(b) Anti-American propaganda to convert the un-Americanized masses into an anti-American population, is being conducted among aliens by enemies of the United States.

(c) Industrial difficulties have been fomented among aliens.

(d) It is estimated that 5,000,000 foreign born whites do not speak the English language, but speak instead over one hundred languages and dialects.

2. *The National Program.*

The National Program of the United States Bureau of Edu-

cation calls for the following work on the part of the United States Bureau to "*Make English the Language of the Nation.*"

(a) A nation-wide campaign of publicity to insure the attendance of immigrants at night schools, and the interest of Americans in the project. . . .

(e) Distribution of the names of incoming immigrants who are unable to speak English, to the various school authorities.

3. *The State Program.*

Americanization of Aliens Through Education:

(a) Education in English. Promotion of the organization of classes in English in night schools, in settlements, and in factories at the noon hour, and (in places where it is deemed advisable) direct organization of such classes at the noon hour or between work shifts. A more detailed statement of the method of procedure is given in Schedule 1 of the United States Bureau of Education.

1. Wide publicity to all classes in English and Americanization which are open to aliens.

2. Stimulation of schools to undertake the education of aliens in English through the distribution to the school authorities of a list of the non-English-speaking aliens in their district.

3. Endeavor to secure State aid for evening schools for aliens, a State supervisor of such schools, State training for such teachers, and, if possible, compulsory night school attendance for non-English-speaking illiterate minors from 16 to 21 years of age, through the appropriate legislative enactment. A model bill for this purpose has been prepared by the United States Department of Education.

4. Endeavor to secure city supervisors of immigrant education under local boards of education in cities having large immigrant population.

5. Arrangement for free texts to be used in teaching English, including patriotic speeches, etc., embodied in simple language.

If this program is pushed to its great conclusion, untold things for the strength and power of the republic should result—a nation should be the outcome. With every barrier of lan-

guage down, there can be no apprehension for the future of the United States. It is a lifetime's opportunity for the teacher of English. One speech, one thought, one people—it is a glorious ideal and it shall yet, God willing, be realized.

T. Q. B.

THE PRESENT ESTATE OF SHAKSPEARE

It must considerably bore Shakspeare, gazing pensively across at us from the other world, to observe his plays in danger of becoming that sacred and neglected thing—*classics*. He who once raised the stock company to dizzy heights of glory, he who once played to crowded houses and displayed his nimble genius to the vulgar gaze of the groundlings, he who was distinctly "of the people," he a "*classic*!" To what a sorry pass indeed can one's worldly affairs be brought, when once they are beyond one's mortal overseeing!

There is some comfort still left him on this mortal coil, however, and we hope that he has caught the note of it in spite of all the din of war. The other afternoon, in New York City, Louis Calvert addressed the Drama League at the Plymouth Theater. He spoke heresies, as the commercial stage understands such things, but he delighted the hearts of all the unregenerate "highbrows" who had gathered to hear him.

"The function of the theater," he said, "is not to educate, as most people understand the word, but to amuse. Our lives are divided into hours for play, work, and sleep, and the theater affords us one of our greatest opportunities for play. But when we play we do not have to abandon ourselves to the lightest or lowest forms of entertainment. Cultured people seek culture in entertainment, and the more cultured a man becomes, the more cultured will he be with regard to his pleasures.

"You cannot ask the average man to go to see a play in the name of culture and duty, however. If you do he will probably reply: 'Culture and duty be hanged! I go to the theater to be amused.' And he is right. He should go to the theater to be amused—and he can be amused by Shakspeare as well as by trash. As Prof. Barrett Wendell says, 'The average man is not a vulgar fellow, but a man who combines the traits of gentle and vulgar alike;' and such a man is perfectly capable of enjoying Shakspeare properly presented.

"Yet Shakspeare, the king of entertainers, has lost his hold upon theater-goers of today. The packed houses of Shakspeare actors of a generation ago are a thing of the past. Shakspeare doesn't 'go' on Broadway. What's the trouble? There must be something the matter when the most enjoyable plays ever written fail to please. There is something the matter—and we can easily discover what it is, at least in part.

"In the first place if the average man is bored by a Shakspearean play the fault is probably not in the man, but in the way in which the play is presented. The reason why many of our recent productions of Shakspeare haven't been successful with the public is that they were not true Shakspearean productions. Producers often think they can present Shakspeare adequately simply by putting fine actors in the cast, forgetting that it takes special training and development to make anyone a good interpreter of Shakspeare's characters. It's amazing how even persons connected with the theater fail to realize the distinction between kinds of acting. A manager will pick a man who has spent all of his life in modern plays, put him in a Shakspearean part, and expect him to do it as well as he can do what he has been trained for. Suppose I wanted my picture painted, inquired for the greatest painter in the world, went to him, and found that he was a landscape artist, should I expect him to do my portrait? Why, then, expect an actor to play Shakspeare because he has done well in Ibsen and Shaw?"

This iconoclast had the courage to declare that he would do without "stars," rather than have them overshadow the play itself! He declared boldly that individualism has had positively destructive results upon the playing of Shakspeare's plays. He would, if you please, organize a company made up exclusively of intelligent actors who should engage in at least a year of preliminary training, especially in stock, and who should spend the entire summer away from town in some quiet place next to nature where there could be daily rehearsals and daily absorption of Shakspeare's own spirit. Of course, this suggestion at once brands Mr. Calvert as an absurd idealist. But how much it would please Shakspeare!

The rest of his comments are so horrifying that we cannot refrain from printing them in Mr. Calvert's own words:

"The second reason for the failure of Shakspeare to interest average people at present is because his plays have become text-books in schools and have been made unpalatable by deadly teaching." In this connection he quoted a passage from Walter Prichard Eaton's book, "Plays and Players."

"Mr. Eaton says that Shakspeare had no message as Shaw or Brioux has, and his quartos were, so to speak, souvenirs of a pleasant evening in the playhouse or hints of a pleasant evening for those who were not present. Most assuredly they were not text-books, and it would take a bold man to deny the possibility of a connection between the modern decline of Shakspeare on the stage and the fact that his plays were never more generally used as text-books.

"More American children grow up today with a supposed knowledge of Shakspeare than ever before, and fewer have ever seen him acted, which simply means that fewer have any real knowledge of him. Most readers, I fancy, have gone through much the same experience that I went through in my school days, and they were spent in a great and famous school, too. We boys sat on benches with our red-bound Rolfe's editions before us, and in a sleepy sing-song some boy droned out a passage, and then the instructor asked him questions to see if he'd read the notes, and then another boy recited and was questioned on the notes, and then the instructor, if he were feeling particularly energetic that day, gave us a bit of a lecture on the beauty of the poetry or on the character of Rosalind, and we openly yawned and waited for the bell, and when it sounded rushed, with a glad stamping, into the open air.'

"But later on in the same chapter Mr. Eaton shows what Shakspeare can mean to schoolboys. He writes:

"Those of us who saw Julia Marlowe's *Juliet* when we were schoolboys have never forgotten it, but treasure in our hearts a fragrant memory like a precious standard of loveliness and poetry.'"

Mr. Calvert has discussed a popular revival of Shakspeare with many people, and has found that he is not alone in his faith. Prof. Brander Matthews wrote to him:

"We are in great danger of losing the tradition of Shakspearean acting, and of forgetting the proper delivery of blank verse. We have lost one after another the companies whereby

this art was kept alive: the Booth-Barrett, the Mary Anderson, the Modjeska, the Sothorn-Marlowe, the Augustin Daly, and this is the main reason why I think the time is ripe for such an effort as you propose."

Prof. William Lyon Phelps wrote:

"We need exactly the kind of presentations of Shakspeare that you have in mind. The performance of 'A Winter's Tale,' by the New Theater Company, was the finest and most interesting performance of a Shakspeare play I ever saw. The production of 'The Tempest,' though hampered by many difficulties, was immensely interesting, and the hundreds of school children in the house enjoyed every moment of it. . . . Your ideas are not wild or extravagant. . . . It would be a great thing for the young people of America. . . . It will help educate them."

T. Q. B.

NOTES

An unusually interesting exchange of opinions on the subject of American literature and its relation to life took place in the Book Section of the *New York Evening Post* on two recent Saturdays. We present first the antagonist, who is somewhat morose in his outlook although much that he asserts is undeniably true. He says, in part:

"When the field is narrowed by the exclusion of that part of our literature which really deserves the name, any lover of literary art will concede to the critic that the great mass which remains is more or less unrepresentative of American life or of any other life. The reasons are not far to seek. We publish a vast amount of books and magazine material in this country. There is a literary 'market,' to which many take their produce regularly, and to which many more go occasionally; and some very good bargains have been made, as everybody knows. The not unnatural result is that 'literature' is in large measure not so much an art as a business or a vocation. Professorial and private experts advertise in catalogue and periodical their readiness to teach the ambitious 'how to turn their rejection slips into checks.' Literary agents will undertake to make their manuscripts 'salable.' Boastful periodicals whose circulation goes into hundreds of thousands and millions stimulate them by the promise of fabulous prices for the really suc-

cessful product—that is, the product that will please their hundreds of thousands and millions of patrons. The same periodicals, in a kindly spirit of helpfulness, advise them to ‘study our needs.’ In a word, the ‘successful’ author writes, not for self-expression, but to meet the approval of an editor whose desire is to increase the circulation of his periodical and raise its advertising rate. He writes to order, and the order is, at all cost, to stimulate the interest of a host of ill-educated readers debauched by weekly and monthly overindulgence. He must strain for cleverness, smartness, snappiness, timeliness, brevity, novelty, and all the other qualities that make for salability and make against art. The artistic impulse, if it ever has existed, is soon killed by the commercial. What is true of the short story is true in lesser degree of the book, and the book is besides almost always the vehicle of some ‘purpose’—to preach a sermon, or expose an abuse, or promote a movement—and only secondarily an example of literary art. It is either a bold or a financially independent writer who is not tempted in these days to sacrifice his aesthetic integrity.

“On the whole, in spite of notable exceptions, it may be said that literature in America today, and especially fiction, concerns itself less with life than with livelihood. We have a great many writers, but not very many who look upon writing supremely as an art. If letters are to be truly reflective of life, they must be far more disinterested than is actually the case. If they are to have that emotional quality without which they can only be ephemeral and sterile, mere writing rather than art, they must spring first of all from the fulness of inspired souls. ‘So true is it,’ says Valdés, one of the most independent and vividly truthful of a group of Spanish novelists, who are at the same time intensely national and intensely individual. ‘so true is it that in literature there is no better means of pleasing others than pleasing one’s self.’”

Let us now give the protagonist his inning, thereby reversing the usual order. He is a close observer, and somewhat of a philosopher. Aristotle, we venture to think, would have enjoyed his retort! It is: “We may rest assured that Homer wrote neither for self-amusement nor for the benefit of a few intellectuals. The apparent lack of appreciation of our current literature simply means that it has lost touch with the

majority of the public. Lately it has fallen into the pit of individualism and subjectivism, and very few will take the trouble of going after it. The majority of people have come to appreciate other things more than this literary exclusiveness. If anybody is to take the blame for our present literary ebb, the literary artist must shoulder it. For him it will be the choice between the people and the literary salon; between an art that towers like a pyramid, visible to all, and an art that even for the initiated is nothing more than a scattered temple, full of hieroglyphs. *Tertium non datur!*"

It is an interesting fact that the photographs of Maggie Benson in "Life and Letters of Maggie Benson," by her brother, Arthur Christopher Benson, are far more revealing than is the accompanying text. Somehow the letters and the biography proper seem to come short of their subject.

One of the most important book sales held recently in this country took place within the Anderson Galleries in New York City, on February 13 and 14. On those days a Shakspeare library was disposed of, that probably was unique in its kind outside those of the universities. It had been assembled in England over a space of many years, and brought together entirely from the student's and scholar's point of view. It was consequently a library of great critical value and considerable literary importance.

It included no early editions of the plays except the first complete and first illustrated edition of 1709. Its great early treasure consisted in original editions of Elizabethan and Jacobean works, many of which are of extreme rarity and are of vital assistance to the student who would understand the background and atmosphere of the times. Other remarkable features of the collection were thus described in the *New York Times* in announcing the sale:

"The library may be divided into the following sections: Elizabethan, Jacobean, and other rare books which were consulted by Shakspeare while composing his plays and poems; Elizabethan and Jacobean books of great rarity which throw light on Shakspeare's England; first editions of famous old English plays; Francis Bacon collection, twenty-six entries; "The Bond Story" and other "foundation" books used by Shaks-

peare; publications between 1599-1700 which contain specific references either to Shakspeare himself or to his poems and plays; plagiarism, alterations, and adaptations of Shakspeare's plays. With but twenty or thirty exceptions, all of the books were printed before 1700. Mere reprints were invariably rejected. The library comprises no less than 990 books (1,100 volumes), every book perfect and in good condition."

Some of the volumes contained rare and valuable autographs.

The Gift Book Committee of the Militia of Mercy has just published, through John Lane Company, of New York, a gift book of handsome appearance and designed to commemorate the work of our Naval Militia in the present war. Many distinguished people have contributed, including the President, Lord Bryce, Lord Northcliffe, William Dean Howells, and Gabriel D'Annunzio. Out of all the august company we have chosen two human, modest little stanzas by Herman Hagedorn, for the sentiment they convey:

"There are strange ways of serving God—
To sweep a room or turn a sod,
And, suddenly, to your surprise
You hear the whirr of seraphim
And find you're under God's own eyes
And building palaces for him.

There are strange unexpected ways
Of going soldiering these days.
It may be only census blanks
You're asked to conquer with a pen,
But, suddenly, you're in the ranks
And fighting for the rights of men!"

There is soon to appear in New York a new magazine entitled *Pan-American Poetry*. Salomón de la Selva, of Nicaragua, will edit it at 132 West 47th Street, assisted by Alfonso Guillén Zelaya, of Honduras; Pedro Henriquez Urena, of Santo Domingo; Martin Luis Guzman, of Mezico, and Prof. John P. Rice, of Williams College. Both English and Spanish verse are to be included.

A great literary mystery has at last been solved, and its

solution throws much light on the vexed question of "What is Genius?" In a letter written very recently, Alice Hegan Rice confesses how she came to write that delicious classic, "Mrs. Wiggs of the Cabbage Patch." Her narrative reminds one a great deal of Corot's first experiments in art on the pages of Madame Corot's shop ledgers. Here is the dreadful confession: "In 1900 a friend suggested that I put on paper some of my experiences in philanthropic work, in which I have always been interested. The idea appealed to me, and I set to work at once. In an old, half-used business ledger of my father's I jotted down my story, writing around the entries and drawing pictures as I went along. When I reached the last page of the ledger I ended my story, no more paper being handy, I suppose. Then I coaxed my father to lend me a typewriter from his office, and I proceeded laboriously to hammer out those twenty thousand words with my two forefingers. I am not sure but that my real achievement, both to myself and my family, at that time was in the typed copy and not in the original. The manuscript was forwarded with many misgivings to the Century Company, where it met with a warm welcome, and the result was 'Mrs. Wiggs of the Cabbage Patch.'"

QUERIES

Q. What reasons might be assigned for the present, or apparent, decline in interest in Shakspeare on the professional stage?

A. For the main answer to this question please see the second editorial at the head of this column. It is apparent, rather than a real decline. Shakspeare has not lost power; it is rather that the professional stage has lost, in considerable degree, the power to play him, and the reason for this loss may be traced, in part, to the present commercial exploitation of the theater, and, in part, to the decline of the stock companies in which many of the old Shakspearean actors received their training. Perhaps, too, we have taught Shakspeare too long as an annotated classic, instead of presenting him as a being of flesh and blood like unto his own characters!

RECENT BOOKS

DRAMA.—*The Story of the Scottish Stage*, by Robb Lawson, E. P. Dutton Co., New York. *The Social Plays of Arthur Wing Pinero*, edited by Clayton Hamilton, E. P. Dutton Co., New

York (1st volume of a 4-volume edition, with critical introduction).

THE ESSAY.—*Hearts of Controversy*, by Alice Meynell, Chas. Scribner's Sons, New York. *Per Amica Silentia Lunae*, by William Butler Yeats, Macmillan Co., New York. *Atlantic Classics* (2d series), Atlantic Monthly Co., Boston.

CRITICISM.—*Some Modern Novelists, Appreciations and Estimates*, by Helen T. Follett and Wilson Follett, Henry Holt & Co., New York. *Booth Tarkington*, by Robert C. Holliday, Doubleday Page Co., New York. *The Confessions of a Browning Lover*, by J. W. Powell, Abingdon Press.

EDITIONS.—“*The Ransom of Red Chief*,” and *Other O. Henry Stories* (illustrated), chosen by F. K. Mathiews, Doubleday Page Co., New York.

GENERAL.—*Pastorals, Letters, Allocutions*, by Cardinal Mercier, P. J. Kennedy & Sons, New York.

TEXTBOOKS.—*Newspaper Building*, by Jason Rogers, Harper & Brothers, New York. *First Lessons in English for Foreigners in Evening Schools*, and *Second Lessons* (ditto), by Frederick Houghton, American Book Co., (Primers for adults).

THOMAS QUINN BEESLEY.

EDUCATIONAL NOTES

CATHOLIC EDUCATION AND SCHOOLS IN ENGLAND¹

One of the greatest witnesses to the vitality and promise of Catholic life in England is the growth and development of Catholic education and schools during the past century. The steadily increasing public consciousness of the importance of education found its response among Catholics. They rose to every occasion, and the result is a network of schools, colleges, and institutions which form an integral element in the national system of education.

This, however, has not been accomplished without heroic effort and the relentless pursuit of the ideal of Catholic schools for Catholic children, no matter what their ultimate station in life is to be. The task has been formidable, but with travail and sacrifice it has been accomplished.

At the beginning of the last century the Catholics in England were few in numbers and inconsiderable in the extent of their worldly possessions. Here and there old historic families had clung to the Faith, but the majority of its adherents were of inferior social status. It is estimated that there were only 60,000 Catholics in England when the first relief bill for lightening the penal code was passed, in 1778. London, Liverpool, Bristol and parts of Lancashire and the Midlands claimed the majority of these, but they were insignificant in influence and in public affairs. The Catholic chapels, where they existed, were usually hidden away in some alley or byway, the memory of which is still preserved in "Roman Entry," "Pope's Alley," etc. The last thing desired was public notice. Some were located in mews, and "in their exterior were hardly distinguishable from the adjoining stables." It is important to remember these facts in order to appreciate the great advance that has since been made.

The precarious existence of the Church left little stomach or enterprise for the establishment of Catholic schools, yet a tentative beginning was made in 1762, when a Catholic school was opened at Sedgley Park, near Wolverhampton. The expulsion

¹From *Catholic Monthly Letters*, issued by the British Catholic Information Society.

of professors and students from Douai in 1793 led to the foundation of the two great colleges of St. Cuthbert's, at Ushaw, and St. Edmund's, at Ware. The Benedictines, who were also refugees from the Continent, established Ampleforth College, in Yorkshire, in 1803, and Downside in 1815. In the meantime, the Jesuit Order, under the stress of similar vicissitudes, had to find a new home for their students, and in 1794 Stonyhurst College, the successor to St. Omer's, was founded in Lancashire.

Thus the blind, persecuting fury of the Continent laid the foundations of higher education for Catholics in insular England. These colleges served for the sons of the gentry and ecclesiastical students, but a beginning was also made in some educational provision for the poor. About ten Catholic primary schools existed in England at the beginning of the nineteenth century. By 1829 this number had increased to seventy. The immigration of Irish Catholics into England from 1846 and onwards led to a more general extension of Catholic elementary education.

Previous to 1833 no grant of public money had been given to assist in the provision of any form of education for the poor. Successive governments had been indifferent to the need, and the voluntary efforts of the Church of England, Dissenters, and Catholics had to keep alight the torch of knowledge for the lower classes, with little public appreciation and no monetary help from the exchequer.

Evidence of some stirring of responsibility was, however, given when a grant of £20,000 was made in aid of public education in 1833, but it was not until fourteen years later that the Catholics found themselves in a position to accept any share in the annual grants, which had then been increased to £600,000. Catholic schools now numbered 311, and in the next twenty years they grew to 383. No Catholic parish was considered equipped until it had its school. Often the mission began in a school chapel, which served the children's education on five days in the week and for the services of the Church on Sunday. The common characteristics of all these efforts was that the educational provision was made, not out of the wealth of the rich, but with the pennies of the poor. Weekly collections from house to house, school pence, and devious little schemes,

together with a small government grant, were the chief sources of income. But the schools were kept going, and a steadily climbing curve of increase in their number was maintained.

The Education Act of 1870 led to a great revival in English education. For the first time, board schools, erected out of public money and giving no definite religious teaching, but undenominational instruction with a Protestant bias, sprang up to compete with the voluntary schools of the Church of England, the Wesleyans, and the Catholics. Whilst these schools had to be built by the denomination and maintained out of an inadequate government grant and voluntary contributions, the board schools were built out of the rates and maintained by taxes and rates. An unequal struggle ensued for the next thirty years. Catholics were determined that, as far as it was possible, no Catholic child should go to a board school for lack of a Catholic school. In spite of their poverty, every year witnessed an increase in the number of Catholic schools. From 350 in 1870 the number rose to 598 in the next five years. More than 658 new Catholic schools were added in the next thirty years, and at the present time there are 1,091 Catholic elementary schools, with accommodation for 388,123 children.

Such a remarkable advance was only won at a great price. It has been estimated that between the years 1870-1902 Catholics have spent at least £4,000,000 in building and equipping new primary schools and in structural alterations to old schools.

Many other voluntary schools found the strain too great and relinquished the struggle with the board schools. Anglicans and Wesleyans allowed many of their schools to be transferred to the local authorities, but it is a proud boast of Catholics that they have not surrendered a single school. In the teeth of clenched antagonisms, they have kept the flag flying, and, looking back upon the grim struggle, with its present-day results, they can truly say:

"Say not the struggle nought availeth,
The labour and the wounds are vain."

Whilst between the years 1870-84, 1,200 voluntary schools belonging to Anglicans and Wesleyans surrendered to the school boards, and in the twelve years, 1902-14, the voluntary schools have diminished by 1,628, Catholics have not yielded a

single school, but they have added to their number almost every year.

But the strain and anxiety were intolerable. Every advance in education meant additional capital outlay and increase in current expenditure to keep the pace. From a cost of 25/4 per child in 1870, this rose to 46/4 per head in voluntary schools and to 60/9 per head in board schools in 1902.

The government in this year came to the rescue with an education act which placed all schools upon the rates for maintenance. Catholics, Anglicans, and other supporters of voluntary schools were still to provide the school buildings, but the salaries of teachers, the cost of books and stationery, fuel, light, and cleaning were to be charges upon the rate raised for education.

This was a great and beneficent measure. It acknowledged the work of the voluntary schools, and gave them a measure of equality with the board schools. The powers of the local authorities were increased, but the religious character of the school and its teaching were safeguarded by various provisions relating to managers and teachers. Although the schools were fully maintained from the rates, each Catholic school had four Catholic managers and two representatives of the authority. These had the power of appointing teachers, and the full control of the religious teaching was placed in their hands.

The act still remains in force, and we have in Catholic schools maintained by the local education authority a Catholic atmosphere permeating all the teaching given in them. Religious have charge of many schools, and the members wear the habit of their Order. They are paid according to the same scale as the lay teachers. The head teachers select the school readers and the literature. Holy days of Obligation are observed, and the schools closed on these occasions. The Catholic children are examined annually in religious knowledge by the Catholic diocesan inspectors. Crucifixes are to be seen on the walls of Catholic schools, and the sacred pictures and statues leave no doubt as to their identity. Neither government inspectors nor local officials have power to interfere during the time set apart for religious teaching. This is inviolable, and during this religious time the priests of the mission usually visit the school and supplement the lay teachers' efforts.

On the secular side, Catholic schools are treated exactly as other public elementary schools. The local authority is bound by law "to maintain and keep them efficient." If the authority should fail in its duty, the Catholic authorities can appeal to the board of education, and, if still dissatisfied, to the courts of justice. The most efficacious plan, however, has been for Catholics to exercise their rights as citizens and change the complexion of a recalcitrant local authority by their votes at the polling booth. But on the whole the responsible authorities have been eminently fair, and since the Act of 1902 came into operation the Catholic schools have made great strides in the efficiency both of secular and religious teaching. The schools are better staffed than in the old days; the teachers are more highly qualified and better paid; classes are smaller in number, and the children have the advantage of free medical inspection and treatment and of free meals in necessitous cases.

The general election of 1906 returned to the House of Commons a majority of members opposed to the educational settlement of 1902. Nonconformists resented rate aid for Church of England schools, which they regarded as mere outposts for the maintenance of the Established Church as the state church. Catholic schools were involved in the fray, since they were also nonprovided schools, *i. e.*, schools not provided by the local education authority, but by a religious body. In the struggle which followed, education bills were introduced in 1906, 1907, and two in 1908 which sought to put the voluntary schools in an inferior position and give predominance to the provided schools. The determined resistance and solidarity of the Catholic body helped in the defeat or withdrawal of all the hostile measures. Since then Catholics have gone on quietly consolidating the position of their schools in the national system, and it is unlikely that any political party will seek to challenge what has been so bravely won.

Catholics have taken a definite place in the national life of which their schools are the symbol and outward sign. The mists of old prejudices and bigotry have been dispelled by greater knowledge and appreciation of Catholic life and principles. In education there has been no faltering or compromise on the irreducible minimum. This is Catholic schools for

Catholic children, taught by Catholic teachers, with adequate safeguards for the continuance of their Catholic character. An almost general acceptance of this has been secured, and its shield is the universal good will and toleration which prevail.

So far elementary education has been chiefly considered, because Catholic action has largely centered round it. Space now forbids much reference to the six Catholic residential training colleges for primary school teachers, to the excellent Catholic secondary schools and colleges, to the four Catholic halls at Oxford University, and the one at Cambridge. The Catholic certified poor-law schools, numbering forty-one, the seven reformatory schools, and the twenty-six industrial schools can only be mentioned.

Sufficient has, however, been written to show the pulsating Catholic life and the splendid vigor that carries sap to all branches of Catholic educational work. Surrounding all is the good will of a community which now recognizes that the most tenacious adherence to religious principles and practice as Catholics is not incompatible with the highest devotion to the community and the state as citizens.

W. O'DEA,

*Member of the Catholic Education
Council of Great Britain.*

THE TEACHER

Teaching is the most honorable occupation in which anyone can engage. It is the most self-respecting business on earth. In it one knows he is earning his salt if he is faithfully fulfilling his duties—he is justifying his existence among men; he is doing his bit for the state, and he is serving the Lord.

No profession offers such constant inducements to be honest, truthful, humane, and intelligent. The teacher has the most admirable of all opportunities for the development of high character.

The teacher's influence I reckon to be the most far-reaching of all. No reform is of much value that is not begun with children. It is more honorable to teach school than to make money, or to hold high office, or to lead an army. "The durable satisfactions of life," says a recent article, "come faster, in greater variety, and stay longer for the live and growing

teacher than for any other human being except the teaching person called by some other name." The teacher has the greatest opening for intellectual advancement, for we learn more by teaching than we do by studying.

The money reward of teaching is not large, but the wise person will prefer to teach at half the salary he could get in any other calling. Teaching is hard work. But it is the kind of work that strengthens and constantly refreshes life, and not exhausts life, when pursued in the right spirit.

DR. FRANK CRANE,
The San Francisco "Call."

FORMAL DISCIPLINE¹

Matthew Arnold speaks of having for more than twenty years gotten his living by inspecting schools for the people and of having seen as he went in and out of them that "the power of letters never reaches them at all." Yet he never lost the conviction that "to know the best that has been thought and said in the world" is the chief duty of man. For such a knowledge, system in our reading is necessary, he declared. Without system, reading is idling. "Culture implies reading, but reading with a purpose to guide it and with system. He does a good work who does anything to help this; indeed, it is the one essential service now to be rendered to education."

Year by year the conviction grows that the thing which makes a given form of activity educative and distinguishes it from acts which pass by that name, but which are not in the slightest degree helpful, is its purpose. Without purpose, clearly conceived and definitely apprehended, teaching and learning are both impossible. Unless one shoots at a target, he does not really learn to shoot, but is engaged instead merely in making a noise with the gun. In recent days we have been learning to look upon the difficulties which young people have in getting an education and their remarkable lack of interest in either the whole or in certain parts of that process, and the aimless dreaming which they show and the stupidity which they exhibit as due to our habit of setting up targets of low visibility for them, rather than to any lack of mental energy or

¹An address before the New England Association of Teachers of English, Boston, March 17, 1917.

moral vigor on their part. We begin to see quite clearly that, insofar as we have failed to invite them to keenly purposeful activity, we have been guilty of habituating them to slothful indifference, purposeless work, aimless achieving, and disorganizing and spiritless effort. Under such tuition, they do not learn to use their minds, but, rather, to misuse them. The effort to make education purposeful is, therefore, nothing short of an attempt to save souls. It seeks to substitute for the letter which deadens the spirit which augments life. It opposes to routinary lessons, whose objective no one comprehends, lessons whose aim is so specific that every student will feel the challenge to show his ability and perfect his skill in them. Such teaching will not turn out washed-out, confused, and inarticulate minded graduates. Instead it will say to the student from his first day to his last in school: "You are here to learn to do certain things which the race has found that it cannot live without doing. Every lesson has a specific aim, which you are first to see, and then, if possible, to accomplish. The question for you, at all stages of your course, is, can you do these socially necessary things?" Such a reconstruction of our purposes as will permit the student to become a conscious developer of indispensable skill in the several human arts which are the basic tools of life nowadays is the reform which is now on foot in education.

ERNEST C. MOORE.

School and Society, February 16, 1918.

THE DEVELOPMENT OF THE CHILD'S ACHIEVING POWER

The saddest experience in connection with the development of humanity under the wrong methods of training is the loss of the child's natural achieving tendency. Every normal child reveals a self-active, self-propelling, achieving tendency as soon as he can creep. He has a vision of something to do, and he promptly attempts to do it. The love of doing is the strongest love of his nature; the joy of doing is his deepest joy.

In his childhood he reveals three dominant tendencies—to do, to do what he plans himself, and to do in cooperation with other children. These three tendencies are the most essential elements of true character. They are the elements that enable humanity to make progress toward a higher civilization.

The weakening of these tendencies in human lives is the result of negative training. All good elements in character are positive, and true training should be directed to the development of the positive elements. Yet in the past this simple and manifest proposition has not been practiced by most of those responsible for the training of children. The good elements, the positive elements, should be more dominant in adulthood than in childhood. It is an unfailing law that cannot be too often stated that the better elements in human nature, under proper training, develop most rapidly. It is also profoundly true that the higher elements in our moral natures turn to evil instead of good, and degrade us instead of uplifting us when their development is interfered with by coercive or negative training. Power does not die as the result of bad training. It becomes evil when it is meant by the Creator to be good. No boy is bad till he is made bad by bad training, and the dwarfing of his best powers leads to the swiftest and deepest degradation.

The training of the past has been almost universally devoted to the negative elements of power and character. This is a fundamental error. The stopping of wrongdoing has been supposed to develop right elements of character. This error is mainly responsible for weakening the achieving tendency of the race, and thus robbing men and women of real power and truly effective character.

Solomon said, "Train up a child in the way he should go." Adulthood has attempted to train him in the way he should "*don't* go." The words still used in child-training are mainly negative, not positive. Children are told to "*don't*" instead of to "*do*;" to "*stop*," instead of to "*go on*;" to "*quit*," instead of to "*persevere*;" to be "*quiet*," instead of to be achieving. "*Don't*," "*stop*," "*quit*," "*be quiet*," are all power-destroying commands.

It would be infinitely more productive of character power in the child to do wrong continually than to become a "*don'ter*," a "*stopper*," or a "*quitter*." His wrongdoing, at any rate, develops his habit of doing, his power to do, and his creatively constructive and achieving tendencies. It preserves in his life the elemental productive and transforming tendencies of his nature, so that, when in mature life he gets a good ideal or is stirred by a high emotion, he has the tendency, the habit, and the power to try to achieve his ideal. Without these, there

can be no vital, positive character. *The millions of men and women who fail even to try to do what they know they ought to do are sufficient to prove the character-perverting influence of the coercive, negative training of the past.*

The child should never lose his achieving tendency. The way to force him to lose it is to stop his achieving; the way to develop it and make it the dominant tendency in his life is to keep him doing what he plans himself, and thus develop his achieving tendency into the habit of achieving. The only way to make effort to achieve a habit is to guide the child in the achievement of his own plans. Originality of motives and energetic efforts to achieve them are the real causes of habits. The child may be original and energetic in wrongdoing as well as in doing right. It is not at all necessary, however, that the child should develop his achieving tendency by doing wrong. The world around him is full of interesting opportunities to do good, so that he should like to do, if wisely trained, positively, not negatively. If he is doing wrong instead of right, he is not to blame; his trainers are to blame. If he is doing wrong, it is because at the moment wrong is the most interesting thing to him. Whether he is trying to do a right thing or a wrong thing, the thing he is trying to do is the most interesting thing to him. If anything else were more interesting to him at the time, it is clear that he would be trying to do it. All that his trainers need to do is to secure the transfer of his interest from the wrong he is doing to some right thing in his environment which is adapted to his stage of development.

If the right, brought to his attention as a substitute for the wrong he has been doing, is appropriate to his present interests and to his present powers of achievement, he will plan the good and work to achieve it with as much energy as he showed in planning and achieving the wrong. To doubt this means that the influence of Divine power is evil instead of good in the child's life.

The child loves to be constructive better than to be destructive, and to be productive better than to be wasteful. He is destructive and wasteful so often because he has not been provided with suitable materials and stimulated by sympathetic appreciation of his efforts to be constructive and productive.

Every child, undwarfed by negative methods of training,

undiscouraged by lack of appreciation, and undeterred by adult criticism, longs to render loving service in the home. The desire to give loving service is usually driven out of the child's life by negative training, by lack of appreciation, and by adult criticism or impatient reproof. It should develop more rapidly than any other element in character, because it was intended to be the highest element in character; and the higher the power, the more rapid and the more unlimited are the possibilities of its development.

Loving service and achieving power are definitely inter-related. The one is the complement of the other. Without achieving power, loving service is but a beautiful ideal, which gradually becomes less stimulating, less productive of action, and ultimately loses its kindling power. Without the ideal of loving service, achieving power becomes an agency of selfishness and loses its dynamic energy in impelling humanity to a higher degree of civilization. Developed together, as they should be, each contributes to the growth of the other, so that the ideal of loving service becomes more dominant and achieving power becomes more efficient. Thus both become effective agencies in promoting human happiness and character and in contributing to human progress.

Self-control has meant, and to a large extent still means, power to keep away from evil. The true ideal of self-control is power to direct our energies, physical, intellectual, and moral, in the achievement of good. Responsibility, too, has been treated negatively. We have taught children their responsibility for the evil they do and have failed to reveal to them their vital responsibility for achieving the good they have power to do. We have dealt with a self-consciousness negatively as a weakness instead of positively, as a central element in vital power. There is a consciousness of self-weakness resulting from a failure to develop a consciousness of self-power; power to see new ideals and power to achieve them. Both the power of vision and the power of achievement develop progressively by achieving as far as possible our visions of today. A true consciousness of individual power makes it possible to have true consciousness of responsibility, and these are the vital forces that impel men to duty.

Goodness has been regarded as the absence of badness. This

is an incorrect and misleading view. The fact that there are no weeds in a field does not produce a harvest of good grain. The truth is that a badness is lack of goodness. Goodness is positive; badness is negative. The true purpose in training should not be the weak ideal of restraining badness, but the vital idea of making goodness achievingly and transformingly productive.

There are some who yet believe that children do not like to work. There are, unfortunately, some such children, but they are man made, not God made. They are the products of negative training; of coercion, not of creativity.

"Children will play all day without getting tired, but set them to work and they will be tired in an hour," say unbelievers in childhood. If we treated their play as we treat their work, they would soon tire of play, too. Make the boy play baseball for an hour before breakfast, send him out again to play baseball until noon, and drive him to the baseball field to play all afternoon, and he will soon hate to play as much as badly-trained boys hate to work. Both play and work become distasteful through the improper intermeddling of adults; both play and work are effective agencies in the character development of the child when adulthood is the reverent partner of the child in the achievement of the child's own plans.

Boys who are supplied with essential tools and with materials adapted to their stage of development do not tire of working if they are allowed to make their own plans. "Oh, yes," say the unbelievers, "they may work if you let them do as they like." That is what they should do, what they must do to develop power to plan and power to achieve.

There is little development of the highest and most effective kind for the child in achieving the plans of adulthood. He naturally gets tired of working out the plans of others, because such work calls into activity the less important elements of his power and character. Interest, to be productive of satisfactory results in developing higher power of interest, higher powers of achievement, or higher powers of character, must appeal to the whole child. In responding to the request or command of an adult, a very small part of the child's real nature is called into activity, and that part is not his selfhood.

When unbelievers in childhood and in the new revelations

regarding the training of children through their own self-activity have been convinced that children really do love to work when they make their own plans, they still raise a final objection. "Yes," they admit, "they will work on without losing interest, but they will not stick to one kind of work."

The answer to this objection is clear to those who study the true growth of childhood. The young child should not continue long at one kind of work. He is in a world new to him. One of the most important things for him to do is to learn his relationships to his environment and his power to transform conditions in it in harmony with his own ideals. If he works at ten different kinds of work in a day, he has grown probably ten times more than if he worked all day at the same kind of work. He has become conscious of his power to transform conditions in ten ways instead of in one way. Working ceases to be productive when the child has lost interest in it. Variety in original planning and in new aims and efforts to achieve is the surest interest sustainer. Hence the child enjoys doing many things in a day.

If persisting in doing one kind of work would develop a child more than doing ten kinds of work, the Creator would have made a child with an unchanging interest. He did not do so, and so the normal child does not "stick to one kind of work." In doing many kinds of work each day he is becoming acquainted with his material environment, with the fact that it is transformable, with the still more revealing fact that he has original power to see new ways in which to transform it, and with the great practical revelation that he has power to transform it in harmony with his own plans. In other words, he starts to grow in his life the vital apperceiving centers of vision and of the realization of vision by his achieving power.

The child who has become conscious of his power to transform the material conditions of his environment by operative processes that are really his own from conception to achievement will in mature life have visions of the need of reforming the intellectual and moral conditions of his environment, and, more important still, he will have the habit of reforming conditions that need improvement.

In every department of the work in the kindergarten; in the varied occupations, pasting, mat-weaving, sewing, etc.; in stick-

laying, tablet work, peas work, etc., and in using the "gifts," the child, day after day, makes original plans which he successfully achieves. Many other advantages result from his work, such as development of interest power; revelation of definite mathematical conceptions and of their relationships to each other and to the universe; art ideals, constructive ideals, and ideals of joy in work; but the greatest advantages are those with the development of the natural achieving tendency of every normal child.

The true development of this tendency will make it the dominant element in the life of each individual. It will give life real value; it will make the ideal of loving service vital; it will reveal creative work as the most productive source of happiness.

It will be worth while to reveal higher visions of truth to men when their training has given them the habit of trying earnestly and persistently to achieve their visions.

JAMES L. HUGHES, LL.D.,
The School Bulletin, January, 1918.

CURRENT EVENTS

CONSECRATION OF BISHOP GANNON

The Catholic University rejoices in the elevation to the episcopate of one of her alumni, the Right Rev. John Mark Gannon, D.D., who was consecrated Auxiliary Bishop of Erie on February 6. The ceremony of consecration took place in St. Peter's Cathedral, Erie, with the Right Rev. Michael J. Hoban, D.D., Bishop of Scranton, the consecrating prelate, and the Right Rev. John J. McCort, D.D., Auxiliary Bishop of Philadelphia, and the Right Rev. Philip R. McDevitt, D.D., Bishop of Harrisburg, assistant consecrators. The Rector of the University, the Right Rev. Thomas J. Shahan, D.D., preached the sermon, an eloquent discourse on the powers, functions, and duties of the episcopacy. The diocesan clergy attended the ceremony in a body, and many priests from neighboring dioceses were also present. Among the prelates who attended were the Right Rev. Dennis J. Dougherty, D.D., Bishop of Buffalo; the Right Rev. J. Regis Canevin, D.D., Bishop of Pittsburgh; the Right Rev. Thomas F. Hickey, D.D., Bishop of Rochester, and the Right Rev. John E. Fitzmaurice, D.D., Bishop of Erie, whose recent illness, it was feared, would prevent his presence.

Bishop Gannon is a native of Erie. He entered the Catholic University in the fall of 1902, after having been a student of St. Bonaventure's College, Alleghany, N. Y. He obtained the Bachelor's degree in theology in 1903 and the Licentiate in 1904, his dissertation being "Free Will and Grace." At the time of his appointment to the episcopate, Bishop Gannon was pastor of St. Bridget's Church, Meadville, Pa., and Diocesan Superintendent of Schools.

THE SCOTTISH EDUCATION BILL

In our February number was printed a general account of the proposed reform of the Scotch educational system. Only slight reference was given to the possible effects of the new legislation on Catholic schools. Our readers will be interested

in some expressions of opinion on the Catholic side. *The Catholic Times and Catholic Opinion* of London, said of it on December 21:

"The education bill for Scotland, introduced on Monday by Mr. Munro, contains proposals for an important change in the position of the Catholic schools. The government has at last recognized that the children attending the denominational schools are as fully entitled as others to state aid for educational purposes. The denominational schools providing elementary education are, therefore, to be transferred to the local education authority, and will be managed in the same way as the board schools. Provision for religious instruction is to be made in accordance with the views of the present managers, and in respect to faith and character the teachers who will be appointed to impart this instruction must be acceptable to the managers. The details of the bill must be examined before it can be said whether the arrangement will prove wholly satisfactory, but it is only fair to acknowledge and welcome the manifest disposition to renounce the policy of penalizing Catholic children on account of their religion. The Catholics of Scotland have taken a most creditable part in the war, and it would be nothing less than an iniquity if the government continued to differentiate against their children—one-eighth of the school population of the country. As our columns have borne testimony, the Catholics of Scotland have protested without ceasing against the injustice to which they have been subjected."

A prominent Catholic educator said, in the course of an interview published in the same journal on January 4:

"In general, the bill follows closely those proposals of educational reform which for years past have been strenuously advocated by the teaching profession and by many leading authorities among administrators and managers of education. I find myself in full agreement with the main proposals of the bill, but I should vote against it and fight against it with all my power as it stands at present. . . .

"Under the present utterly unfair mode of election for the town council, we Catholics of Glasgow, although numbering more than 200,000, cannot secure any representation at all among the councilors. If the council were truly representative

of the population, we should have not less than one-fourth of the seats.

"Regarding the chief change of all the proposals in the bill—the compulsory transference of our Catholic primary schools to the educational authority—I find myself entirely in agreement with what has been written in the Catholic press. The change is most desirable for the managers, at present overburdened with financial difficulties; most desirable for the teachers, now grievously underpaid; desirable also for the children, who stand to benefit by better equipment and more liberal staffing; but further safeguards are necessary in order to maintain the religious character of our schools. Without these, it seems to me that our schools might tend to become as little really Catholic in character as the board schools are Presbyterian. It is well known that in the board schools there is little religious teaching worthy of the name, and that many of the teachers have ceased to believe in the religion they are supposed to teach. Unless larger powers are given to the new school committees, at least in the case of the committees of transferred voluntary schools, I think this danger would be very real. It should be made compulsory instead of optional (Section 5 (2)), in the case of these schools, for the education committee to delegate powers and duties to the school committees, making these latter bodies acting managers of their schools under the final control of the education authority. Otherwise all kinds of bad results may ensue. But all these matters will, of course, be considered carefully by the Catholic Hierarchy, by whom we shall be safely guided.

"There is one detail to which I would respectfully direct public attention, relating to secondary schools. Here I am on familiar ground, having been closely connected with Catholic secondary education for a considerable period. Most secondary schools are centers attended by pupils from other districts. Probably almost one-half of the secondary pupils attending school in Edinburgh and Glasgow come from outlying districts. Now, under the Act of 1908, secondary schools received large payments in respect of such pupils from the educational authorities of their several districts. In the case of the school in which I am particularly interested, the largest of the three grants, on which it is mainly dependent, comes under this

heading. The principle on which it is levied is perfectly just. It tends to redress the hardship of one district making use of the educational advantages of another district gratuitously, and at the same time it saves the necessity for making provision for secondary education in districts where a large demand for it does not exist.

"In the case of voluntary schools, I cannot discover any provision in the bill for covering this important grant, and I cannot understand why such provision should not be made. Presumably, it is intended that each large school district shall provide its own secondary schools. But in the case of burghs, which are given the status of counties for the purposes of the measure, there will still be large numbers of children attending such schools in districts outside the boundaries of their own. It would, therefore, be obviously most unfair if the educational burden thus thrown upon certain educational centers is not met by an adequate grant from some source. It is very difficult to see, at present, how Catholic secondary schools will be affected by this bill financially. The grant that I have already referred to disappears without any distinct guarantee of compensation.

"The question of the provision of new Catholic schools, where occasion arises, is also a very important point which is not covered by the present bill. There must be an arrangement to meet such needs before the bill can be made satisfactory to Catholics."

NATIONAL COUNCIL ON TECHNICAL EDUCATION

Announcement has been recently made of the formation of a national council on technical education. With the approval of the Secretary of War, an advisory board of educators has been appointed to cooperate with a committee of army officers in the mobilization of the schools and colleges of the country to provide for the technical education of men needed particularly for the ordnance bureau and the signal and engineer corps.

The committee of officers, authorized under a general order, is to be known as the committee on education and special training, and is composed of Col. Hugh S. Johnson, Deputy Provost Marshal General; Lient. Col. Robert I. Rees, of the General

Staff, and Major Greenville Clark, of the Adjutant General's Department.

The advisory board of educators consists of Dr. Samuel P. Capen, specialist in higher education, of the United States Bureau of Education; Dr. Charles R. Mann, of the Carnegie Foundation for the Advancement of Teaching and the Massachusetts Institute of Technology; Dr. James R. Angell, of Chicago, dean of the faculties of the University of Chicago; J. W. Dietz, of Chicago, Director of Education, Western Electric Company, president of the National Association of Corporation Schools, and James P. Munroe, of Boston, member of the Federal Board for Vocational Education.

ANNOUNCEMENT OF RELIGIOUS EDUCATION ASSOCIATION

War conditions led the Religious Education Association to give up its annual convention and to hold instead a conference designed for leaders and professional workers on "community organization." This will meet in the Hotel McAlpine, New York City, on March 5 and 6.

SCHOOL TEACHERS ORGANIZE UNION

The teachers of the elementary schools of Washington, D. C., on January 18, formed a permanent organization to be known as the Grade Teachers' Union. A constitution was adopted which provides for an executive committee composed of the officers of the Union and teachers from the grade schools of the city. One representative was appointed for each two grades, starting with the first, the kindergarten having a special representative. It is reported that the Union will be affiliated with the Central Labor Union and the American Federation of Labor.

COEDUCATION PERMITTED IN VENERABLE COLLEGE

News reports have it that the State Legislature of Virginia, on February 19, voted in favor of admitting women students to the courses of William and Mary College, an institution founded in 1693.

RELIGIOUS EDUCATION ABOLISHED IN RUSSIA

According to press despatches reaching this country on February 5, Nikolai Lenine, foreign minister of the present government of Russia, signed an official decree, on February 3,

absolutely separating the church and the state, eliminating church income from the state and confiscating all church realty, furnishings and paraphernalia. The decree stipulates that religious societies may continue to use the property exclusively for religious services, although the title is vested in the state.

Religious freedom is guaranteed so long as religious societies do not interfere with social order, limit the rights of individuals or hinder the republic. No religious scruples are to exempt persons from their duties as citizens. The religious oath is canceled and replaced by promise.

Marriage ceremonies and birth registrations are to be performed by the civil authorities. Religious teaching is abolished in state schools, and in private schools with a similar curriculum.

No state assistance will be given to any church society or religious agent. No religious society will be permitted to own any property, but will merely be permitted to borrow it from the state for church services.

In the orthodox churches some of the priests laid strong emphasis on the assertion that they did not object to the surrendering of church treasures to save Russia from a foreign enemy, but urged the people to fight to the last rather than surrender the holy images to the custody of the Jews, many of whom, they declared, were holding most important posts in the Smolny government. The protests in this respect assumed an anti-Semitic character.

Because of the seizure of the Alexander Nevsky monastery in Petrograd by the bolsheviki and other attacks on church property elsewhere, taken in conjunction with other circumstances attending the latest revolution, the Most Rev. Dr. Tikhon, patriarch of all Russia and metropolitan of Moscow, issued, February 3 at Moscow, an anathema threatening the participants with excommunication and calling on the faithful to defend the sacredness of the church.

In connection with the seizure of Alexander Nevsky Monastery, which occurred by order of Madam Kolontay, minister of social welfare, there was a riot and a sharp struggle, in which the monks fought the red guards. One monk, named Stipetrov, who was wounded, died in February, according to this report.

A note in the London *Catholic Times and Catholic Opinion* of January 25, is pertinent in this connection.

"The political changes in Russia have attracted so much attention, both amongst the Russians themselves and people of other nationalities, that a dangerous campaign which, according to a correspondent of the 'Church Times' who writes from 'somewhere' in that country, has been making progress there, has received little notice in the Press. He states that since the revolution of 1917 certain forces have been engaged in a campaign for the destruction of Christianity and of all religious belief in Russia, that their ideals are those of the French revolutionists who set up the Goddess of Reason at Notre Dame, that political teachers, one of whose principal designs is to ruin the faith of the peasants, have been sent to the villages throughout the Empire, and that in Cronstadt Cathedral the great figure of the Crucified has been torn down and removed, and a monstrous form symbolising 'The Freedom of Mind' placed in its stead. It is to be hoped the movement is not so extensive or so successful as the correspondent believes. The Russian peasants are intensely religious, and it is not likely that they would readily listen to the doctrines of the enemies of Christianity. The revolutionary leaders have not shown any distinct hostility to religion, and the arrangements made with the Catholic Church are indicative of a tolerant spirit. Russia can hardly escape altogether the influence of the work of anti-Christian propagandists; but the peasants, as a whole, are a profoundly God-fearing people."

PUBLIC SCHOOL ENROLLMENT AND THE WAR

Enrollment in American public schools has been affected by the war, but not to the extent of making it less than last year, according to figures compiled by the Department of the Interior, through the Bureau of Education. Figures from 1,411 cities and 696 counties or districts show an increase of close to the normal amount of $2\frac{1}{2}$ per cent in elementary schools. In high schools, however, the increase is only one-fourth of the usual $9\frac{1}{2}$ per cent.

Such increase as there is in high school enrollment is caused by the girl students. Fewer boys are enrolled this year in every class in high school except the fourth; apparently there

is a healthy tendency for boys in the senior year to remain and graduate.

In city elementary schools the increase in enrollment is actually somewhat above normal; but in city high schools there is a marked falling off, especially among the boys.

Country schools show some gains over last year both in elementary and high school enrollment, but not as great as would be expected under normal conditions. Rural high schools show increases for both boys and girls, despite the war.

PHASES OF PERSECUTION IN FRANCE

Some striking observations on the attitude of the present government of France towards the Church and Catholic interests appear in an article, entitled "The Catholic Church in the Year 1917," by the Very Rev. James Canon MacCaffrey, in the *Irish Ecclesiastical Record* for January. In the light of these remarks one is not surprised at the misfortune attending the war orphans at the hands of the government.

"In France," says Canon MacCaffrey, "MM. Briand, Ribot, Painlevé, all have gone, taking, it is to be feared, the 'sacred union' with them, and leaving to M. Clemenceau an unenviable task. To do the new Prime Minister justice, he is a strong man, whose faculties have not been dimmed by the lapse of years or the heavy strain of a stormy political career, and at present France stands sorely in need of a strong and upright leader, for the men with the gray uniforms and steel helmets are not the only enemies with which she has to contend. People have been so shocked by the treacherous intrigues with which adventurers and ex-ministers, like Almeyreda and Bolo Pasha, Malvy and Cailleaux, have been charged, that the country is at a loss to know what public man and what newspaper can be trusted with safety. But in spite of pressure from without and treachery from within, the government of France can still find time to carry on the war against the Church. The Ministry of War has issued another order for the observance of 'religious neutrality' and the suppression of the 'active clerical propaganda' at the front, while the Chamber of Deputies and the Senate passed with acclamation a new law designed to secure that even the older clerical reservists will be put into the fighting line. To understand this recent development

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it is necessary to bear in mind that until the law of 1899 the clergy were exempt from military service; by the law of 1899 they were to be called upon merely to look after the wounded, etc., while by the laws of 1905 and 1914 they were placed exactly on the same footing as other conscripts. Hence, in the present campaign, the conscript priests belonging to the classes 1899-1905 were not legally bound to take their place in the fighting line as active combatants. But partly in order to discredit the services of the priests, over 2,000 of whom have already died for France, partly, also, to make sure that, as far as possible, the clergy would be wiped out as well as the seminarists, it was proposed by one M. Sixte-Quentin that the priests called up, even those liable between the years 1899 and 1905, should be treated as the other soldiers. The proposal was backed by the usual wild harangue against the privileges of the clergy and of the Church, and was passed by sweeping majorities in the Chamber and the Senate.

"In making provision for the *Orphelins de la Guerre*, the children whose parents have been killed or incapacitated by the war, the government refused to give any guarantee that these helpless ones would be reared in the Catholic Faith. The state is to be their guardian, but as the state is 'neutral,' they, too, must be reared as 'neutrals.' On the central council, which controls the whole scheme, the universities, the city and departmental councils, the lay social organizations, etc., are to be represented, but the Church is denied representation; and, furthermore, as if to ensure that religious neutrality would be observed, the work is placed under the jurisdiction of the Ministry of Education and the local prefects, both notoriously hostile to religion. All amendments framed to secure that at least the children of parents who had taken care to have them baptized should be reared as Catholics were rejected, so that, as M. Pion points out, the orphan without parents would be almost forced into unbelief. 'The war,' he said, 'has made him an orphan; that state makes him a free-thinker. [For him] neither family nor religion; that is the price the children are to pay for the heroism of their fathers.'"

FEDERAL CERTIFICATE FOR HISTORY TO ST. LOUIS BOY

Completion of a difficult Federal course in history reading in less than five months is the achievement of, Albert George

Trester, of St. Louis, Mo., 18 years old. Trester has been granted the first certificate to be awarded in the American History Course of the United States Bureau of Education, Department of the Interior, Washington, D. C.

The history course completed by Trester is one of eight reading courses recently instituted by the Commissioner of Education with a view to encouraging the reading of good books by older boys and girls, and by men and women who are more or less out of reach of other educational opportunities but desire to cultivate the reading habit in a systematic way. It is unnecessary for readers in these courses to pass a series of written tests before a certificate is granted by the Government.

The history course has been especially popular because of the war. The books in this course were selected by a committee of educators consisting of Prof. William Starr Myer, Princeton University; Prof. W. H. Mace, Syracuse University; Dr. Franklin L. Riley, Washington and Lee University; and Dr. Wilbur F. Gordy, Hartford, Conn. The books are as follows:

1. Cheyney's "European Background of American History."
2. Thwaite's "The Colonies."
3. Parkman's "Montcalm and Wolfe."
4. Fiske's "Old Virginia and Her Neighbors."
5. Fiske's "Beginnings of New England."
6. Fisher's "Men, Women, and Manners in Colonial Times."
7. Fiske's "Dutch and Quaker Colonies in America."
8. Fiske's "The American Revolution."
9. Lecky's "American Revolution."
10. Lodge's "Story of the Revolution."
11. Fiske's "Critical Period of American History."
12. Schurz's "Henry Clay."
13. Wilson's "Life of George Washington."
14. Turner's "Rise of the New West."
15. Roosevelt's "Winning of the West."
16. Bogart's "Economic History of the United States."
17. Wilson's "Division and Reunion."
18. Brown's "The Lower South in American History."
19. Morse's "Abraham Lincoln."
20. Dunning's "Reconstruction, Political and Economic."
21. Dewey's "National Problems."

22. Latane's "America as a World Power."

23. Haworth's "America in Ferment."

Any citizen of the United States is eligible to join the Bureau of Education reading course in history or any other of the reading courses. List of books, application blanks, and directions for reading will be furnished free upon application to the Commissioner of Education, Washington, D. C.

PATRICK J. MCCORMICK.

REVIEWS AND NOTICES

The History of Mother Seton's Daughters, The Sisters of Charity of Cincinnati, Ohio (1809-1917), by Sister Mary Agnes McCann, M.A. New York: Longmans, Green & Co., 1917. Volume I, pp. xxvii+336; Volume II, pp. xi+334.

It would be difficult indeed to overstate the value of this splendid work, the first two volumes of which have been before the American public for several months. Those who have availed themselves of the opportunity of becoming acquainted through these two volumes with the beginnings of the Catholic parochial school in the country, and with the development of the Church in her varied activities from the days of Bishop Carroll to 1870, will look forward eagerly to the completion of the work. Much has been written of Mother Seton, and of the work of the community which she founded, but Sister Agnes has availed herself of much original material not heretofore used. In no other way, perhaps, can one gain such an intimate view of the struggles and of the thoughts and aspirations of those who figured largely in the making of history, as by reading their letters. The esteem in which Mother Seton and her work was held by the pioneer bishops in this country is evidenced in the tone of their letters, which appear in the pages of this work; and incidentally these same letters throw a flood of light on the conditions under which the Church unfolded its splendid structure from the single diocese of Baltimore to the present imposing structure of the American Church.

Dr. Guilday, in the preface to the first volume, justly says: "There are few lives, among the saintly women of America who have consecrated themselves in religion to the service of their neighbor, that deserve to be known better by all the citizens of this land, irrespective of creed, than that of Mother Elizabeth Ann Seton. She was in reality an ideal woman, as described in Holy Scripture, in the best and highest sense of the word. She was a devoted wife, a tender mother, and a true Religious; and both by her virtues and the sublimity of her love of God, as well as by her prudence and her practical grasp of affairs, her life has a charm all its own and it is enhanced with the number of great personages, both civil and ecclesiastic, who share in her plans and projects and who pass before the reader as characters do upon

the stage. This remarkable religious, whose *Life* is pictured in these volumes, had a most important mission to fill, namely, the establishment of Catholic elementary education in the United States, for all Catholic parochial school training may justly be said to have been originated by her."

No history of Catholic education in the United States can be written in which the work of Mother Seton does not hold a large and important place, and in which the work before us will not be consulted, because of the wealth of documentary evidence which it contains.

The task set herself by the gifted author of this important work may be divided into three parts: first, the life and labors of Mother Seton, from her birth in 1774 to her death in 1821; second, the history of the growth of the Daughters of Charity in America, from Mother Seton's death down to the affiliation of the order with the French Motherhouse in 1851; third, the history of Mother Seton's Daughters of Charity of Cincinnati, from 1851 to the present time.

The life and trials of Mother Seton and of her young community foreshadow that of the founders and beginnings of many other teaching communities in the country, which have grown up to bless us during the middle and the latter part of the nineteenth century. But Mother Seton's work demanded more courage and initiative than were required at a later date. She had to make the beginnings and to confront prejudices that would have daunted any but the most heroic soul.

It is to be hoped that the History of Mother Seton's Daughters will find room in the library of every teaching community in the country, and in the library of everyone interested in the history of the American Church.

THOMAS EDWARD SHIELDS.

Very Rev. Charles Hyacinth McKenna, O.P., P.G., Missionary and Apostle of the Holy Name Society, by **Very Rev. V. F. O'Daniel, O.P., S.T.M.** New York: The Holy Name Bureau, 1917. Pp. xiv+409.

This biography will be read and cherished by multitudes of Catholics in all parts of the United States. For Father McKenna, through his missionary labors and through his work for the Holy

Name Society, has endeared himself to our Catholic men and women in every walk of life. It is fortunate that the biography was written by one of his confreres, who knew him intimately and who had abundant opportunity in the closing years of Father McKenna's life to ascertain the facts and to check up data that would have been exceedingly difficult to reach after the lapse of some decades.

Men who achieve greatness and who influence their generation profoundly usually leave the record of their labors in their letters and in their writings. But Father McKenna was not given to much writing. He spent his time in the confessional, in the pulpit, and in giving counsel to those who needed it. Of course, the archives of his order contain the dates of his ordination and of the various missions of importance on which he was sent; but from these brief outlines it would have been impossible to gather anything of the zeal and fire of this worthy priest.

Mindful of the fact that the intensity of the imitative impulse is in an inverse ratio to the distance which the imitator perceives to exist between himself and his chosen model, the Church has ever drawn her Saints from every walk of life; and while Father McKenna has been with us in the flesh too recently to permit of any movement looking towards these higher honors of the Church, or her altars, the edification of his life will be none the less potent in firing the zeal of our young priests and in awaking sentiments of love and gratitude in the hearts of the faithful. In giving this book to the public, therefore, the sons of St. Dominic have placed the Catholics of this country under another deep obligation of gratitude.

Father O'Daniel is to be sincerely congratulated on the ability which he has shown in lifting events, which, no matter how interesting themselves, are liable to suffer from constant repetition, into a charming narrative, which will be read with interest, not alone by those who knew and loved the subject of the biography, but by all who would understand the inner life of the priest who walks in our midst and conforms his conduct to the standards of our civilization. We wish the work the wide circulation which it so justly deserves.

THOMAS EDWARD SHIELDS.

The Measurement of Teaching Efficiency, by Felix Arnold, Ph.D. New York: Lloyd Adams Noble, 1916. Pp. vii+284.

This little manual sums up, in very brief space, an attempt to measure educational methods and educational results. It is in line with the work of the last few years, dealing with the surveys in which an attempt is constantly being made to formulate methods by which we may apply standard measures to the work that is being done in our schools. The text is clear, and the points abundantly illustrated, and no student of education can fail to grasp the author's meaning, and might we add that few teachers could fail to profit by a careful perusal of the work.

Outline History of Education, by Felix Arnold, Ph.D. New York: Lloyd Adams Noble. Pp. 109.

This little work is not intended to be used apart from some standard history of education. It consists of a series of brief outlines of topics in which the logical division is indicated. Such outlines are doubtless of value, but they are of value chiefly to the one who makes them, and their value to mental life, indeed, consists chiefly in the making. When taken up by the student they are apt to be looked upon and used as a short road to knowledge. The result is usually a distorted apprehension of the facts in the case. If, however, such an outline is used in the way indicated by the author in his preface, that is, in connection with sources or with a more fully developed text, it may be serviceable to the student who lacks the time or the energy to do the work for himself. The book was formerly published by the Bay Press.

Special Methods of Instruction, by Felix Arnold, Ph.D. New York: Lloyd Adams Noble. Pp. 416.

In this work the author seeks to develop visual appeal as applied to the teaching of arithmetic, reading, memory, phonics, spelling, composition, language forms and grammar, geography, history and civics, and nature study.